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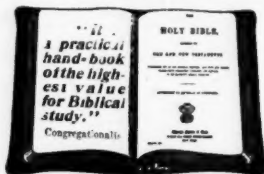
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THE CONGREGATIONALIST

Volume LXXXIII

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IF all the friends and admirers of Rev. Dr. Edmund Dowse could have been present at the sixtieth anniversary of his settlement over the church at Sherborn, Mass., last week, the large and distinguished company which did gather there would have been multiplied many fold. Elsewhere we describe this remarkable anniversary, but here we voice the respect and esteem of the denomination of which Dr. Dowse has been so conspicuous a figure. When we have occasionally seen him on his way to the State House to conduct the devotions of the Senate, of which body he has been chaplain for nineteen years, we have felt like calling the attention of the younger generation to him. "There goes a man," we would say, "who in dignity, serenity and ability represents finely the New England clergyman of the old school." What he has been to the town in which he was

reared, and whose joys and sorrows he has shared for threescore years of official ministerial life, can be measured by no ordinary standards. Who more fittingly deserves to be called the Bishop of Massachusetts Congregationalism? May he live to celebrate five, yea, even ten, more years of active labor in the kingdom of God.

Two demonstrations of the temperance strength of the State were given in Boston last week. One was the silver jubilee of the State W. C. T. U. It was a successful and in many ways an impressive occasion. The persistency and consecration with which this organization has labored for a quarter of a century certainly deserves the recognition accorded it. We are glad to believe that it is still stout hearted and prepared to do even more effective service. Mrs. Susan S. Fessenden, who now retires from the presidency, has been a skillful and honored leader. In her successor, Mrs. Stevenson, the Union has evidently made a wise and popular choice.

Blended with the meetings of the W. C. T. U. were those of a new body, styled the Massachusetts Temperance Congress, convened by a large number of ministers. It planted itself on the broad platform of non-sectarianism and non-partisanship. The participants represented not only Congregational, Baptist and Methodist churches, but some of the best things said were from prominent representatives of Unitarian and Episcopal churches. Emphasis was laid largely upon educational and personal methods. At the same time the saloon was pointed out as the fountain head of many evils, and an earnest desire was manifested to procure such a union of temperance forces as will restrict or eliminate it altogether. Coming at a time when it must be conceded that temperance sentiment is not particularly pronounced, we welcome this congress as an earnest attempt to agitate in the right direction.

Dr. Gunsaulus has signalized the resumption of his work at Plymouth Church, Chicago, by a declaration looking toward simpler requirements for church membership. Although this has been hailed in some quarters as meaning the letting down of all creedal barriers, we believe that our Chicago correspondent in his letter this week interprets correctly Dr. Gunsaulus's position. Indeed he disclaims any desire for a creed less definite than the Apostles' or the Creed of 1883, and he says: "This step does not mean that I am moving in the direction of Unitarianism or Universalism. I never believed so fully in the divinity of Jesus Christ as I do now, and I object to the dogmatism of Universalism. I want simply to make the tests which Christ himself offered, the tests that Christ himself proposed." Evidently

Dr. Gunsaulus's church has never gone so far as some other churches, having the reputation of being less liberal, in substituting a simple for an elaborate statement of belief. We doubt not that there are still some churches which might well examine their present doctrinal basis with a view to seeing whether a thorough revision of it might not put the church in a more honest attitude toward the world, and remove any just grounds on the part of many for withholding from it their allegiance.

When the days begin perceptibly to shorten, the problem of the evening service begins to lengthen. Our church news columns reveal from week to week the heroic endeavors which pastors are making to solve it. One is experimenting with the theme Congregationalism in history, another is treating the great events of the year soon to close. A third is expatiating upon the incidents and lessons of travel. A fourth has betaken himself to the poets, and is drawing spiritual food from Wordsworth, Tennyson and their compeers. The men's clubs will be in evidence this season as heretofore, and other popular devices help for a time, at least, to swell the attendance. Excellent results have been achieved by transferring the second service of the day to Sunday afternoon and making it substantially a vesper service, music being a particularly prominent feature. Despite all these legitimate and attractive themes and methods so commendable in many respects, we doubt if many churches, whether or not they have entered the field of experiment, are measurably satisfied with the second service. Too many good people go from a sense of duty. They would prefer to have a quiet hour with their families. And many churches are not so situated as to reach the floating element. Why not, then, under these circumstances, dispense with the service altogether, and concentrate energy upon other lines of activity? Or why not combine with one or two neighboring churches, where it is feasible—the Salem plan—and secure one good-sized audience? The arrangement would, at least, probably save a good deal of gas.

There is no surplus of ministers who, in the judgment of the churches, can command a salary of \$2,500 and upwards. We know of at least a dozen churches in different parts of the country which are seeking such men and find the quest a difficult one. They must either rob some other church of its successful and beloved leader, or they must do what the Madison Square Church in New York did when it called Dr. Parkhurst from Lenox—that is, discover in some inconspicuous parish a man of unusual ability and promise and put him to the test in a new field. We believe that not a few such men are yet to be found among the hills and on the prairies. We think, too, that every theologian in

the seminary today ought to be spurred on to do his best work by the opportunities at the summit of his profession. On the other hand, every young man just entering upon his period of preparation ought to ask himself this question: "Conditions in the ministry being what they are today, am I, in the judgment of others, exceptionally gifted, or is the call of God so loud to me that I am willing to work perhaps all my days in an obscure and ill-rewarding parish?" The ministry, it is true, is not to be looked upon merely as a profession, like the law or medicine. At the same time, ministers must face the fact that, like other men, they have their commercial value.

How Congregationalists Govern Themselves

Each Congregational church is sufficient in itself to manage its own affairs. It recognizes no outside human authority. Each church is a democracy. It elects its own officers and confers on them whatever powers they possess. It decides its own forms and order of worship; adopts its own creed; directs its own work; chooses its own objects of benevolence. Its motto is, "One is your Master, even the Christ; and all ye are brethren."

Yet Congregational churches are not independent, because they choose to be mutually dependent. They agree, in general, in religious belief and in their idea of what constitutes a church of Christ. They recognize the increased growth and usefulness which results from union in prayer, in sympathy, in understanding, and effort.

Therefore they often seek counsel from one another in matters which concern the whole body of churches. This they do by means of councils composed of representatives of several churches invited to give advice concerning definite subjects laid before them. These subjects are usually connected with the organization of a church, its reception into fellowship, or its disbandment; the ordination, installation or dismissal of pastors; internal difficulties of a church disturbing its peace; contemplated steps of a church to promote its spiritual or temporal prosperity; complaints by one church that another church in fellowship has walked disorderly. The advice given by such a council has only so much force as there is reason in it. It is not mandatory. Refusal to follow it can bring no penalty other than withdrawal of fellowship, which very rarely follows, and only when the peace of the whole body of churches appears to require it.

Congregational churches also unite in local and State conferences to cultivate spiritual life, to advance the missionary and educational work whose responsibilities they all voluntarily share, to promote their common interests and to discuss vital questions. For the same general purpose a council representing all the Congregational churches in the United States has been held once every three years since 1871. None of these bodies has any power to legislate for the churches. They may declare the principles on which the churches stand, formulate plans for common work, and define the relations of the denomination to other religious bodies,

their action having weight only so far as approved by the churches.

The union in spirit of Congregational churches throughout the world found its first formal expression in the International Council held in London in 1891. The next such council will be held in Boston, September, 1899.

Christian love and common sense in devotion to one Lord bind Congregational churches in one body. They laid the foundations of freedom in civil government in the settlement of New England, and from that beginning till now they have maintained the unity of the Spirit in the bond of peace.

Unitarianism and Orthodoxy

The article on page 529 from a Unitarian minister is of a spirit so friendly and courteous that we should prefer to present it without comment and would do so if it did not appear to demand some words of explanation to our readers.

It must be understood that the editorial to which that article is a reply was not written to provoke controversy but was called forth by an editorial in the *Christian Register*, written by a Unitarian minister of Boston demanding an answer from *The Congregationalist*. In response to the specific points of the article we have to say:

1. The writer's view of the history of Unitarianism differs widely from ours. Our own view is set forth in the volume Congregationalists in America in the two chapters on The Unitarian Departure. If there were no purpose to overthrow orthodoxy, such a result was for a time believed likely soon to be accomplished, as Unitarian pamphlets and magazines of the early part of this century boastfully declared. In 1825 Unitarians did not complain of being disfellowshipped. They had possession of Harvard College and of the property and name of every orthodox church in Boston except the Old South and Park Street. By a judicial decision, which probably few Unitarians would now care to defend, forty-six orthodox churches in Massachusetts were driven from their houses of worship by town or parish votes, and thirty-five others seceded as individuals and formed distinct churches. Rev. Mr. Allen, the writer of the letter above mentioned, may be correct in saying that by that time Unitarians "preferred to let orthodoxy alone." If so, it was because they thought orthodoxy would die of itself. As the eminent Unitarian, Dr. Ellis, says, they were confident that within fifty years "orthodoxy would have become a thing of the past, while Unitarianism would be the prevailing type of religion." The reason why this expectation was not fulfilled was explained by its greatest apostle, Dr. Channing, twenty-five years after Unitarianism was first recognized as a distinct denomination. He recognized the fact we stated, that the purpose of Unitarianism was to overthrow orthodoxy. He said it was "a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of material philosophy, and fell too much into the hands of scholars and political reformers, and the consequence is a want of vitality and force which gives us little hope of its

accomplishing much under its present auspices or in its present form."

2. We still insist that Unitarianism has not shown that it could live where it has not orthodoxy to oppose. Twenty-five years after the controversy broke out, of the 130 Unitarian churches in Massachusetts, the parishes of ninety-six had been originally orthodox, and about thirty had been organized by parishes from which orthodox churches had removed. Unitarians could not show half a dozen churches which had been organized in communities not already supplied with evangelical churches. What is their condition today? The *Christian Register* of Oct. 6, 1898, says: "Outside of the Eastern States they [Unitarians] are but individuals or very small groups scattered through a multitude mostly opposed to them and to their ways." Where have they ever attempted missions in foreign lands except the two feeble efforts in India and Japan, both in communities where Congregationalist missions were already established? Are they giving anything to sustain their foreign missions today except the income from a fund bequeathed to them for that purpose?

3. We are glad to print this statement from an honored Unitarian minister, and do not question it.

4. We recognize truth in this statement, also, and that Unitarianism has rendered important service to American Christianity. If we do not credit Unitarianism with as large an influence in changing orthodoxy as some of its leaders claim, we only reflect the views of some of its own eminent men. Theodore Parker was once called on to speak in a Unitarian conference in Boston after having listened to some boasting that, though Unitarianism had not increased in numbers, it had greatly leavened society and shaped the views of all the churches. He said that on his way to the conference he had passed a coffee store, and that in the distance he thought he saw in the window a Chinaman grinding a coffee mill. But on coming nearer he discovered that the coffee-mill was grinding the Chinaman. No doubt unmeasured forces are operating to change both Unitarianism and orthodoxy.

5. If, as Mr. Allen thinks, Unitarianism has a Pentecostal tongue through which the Holy Spirit is trying to speak the one gospel, we rejoice in it. We only venture to quote the reply made by Dr. Edward Everett Hale, one of the most beloved of Unitarian clergymen, in answer to the question why Unitarianism does not continue to dominate Massachusetts, as its friends once felt confident it would do. He said: "Because the aristocracy of Massachusetts tried to preach the gospel to the people of America; but for the lack of a miracle of Pentecost they could not speak the language."

6. This statement we welcome, and see evidence of its truth. It will be a satisfaction to all Congregationalists and to many Unitarians that ten Unitarian ministers of Boston subscribe unreservedly to the kind and generous words of Mr. Allen's letter. We do not believe that they find any satisfaction in the wanton attacks on orthodoxy of such men as Rev. M. J. Savage, who is one of the most frequent and prominent speakers in their representative assemblies, and who boasts that he has destroyed the evangelical faith

so completely that he "did not leave enough in the foundation of the old faith to see with a microscope." Our respect for these ten clergymen is sincere, and with those of them with whom we are privileged to enjoy personal acquaintance our friendship is a source of much pleasure. In many ways Unitarians and Congregationalists can and do co-operate effectively for the welfare of mankind. That we do not unite in closer fellowship is because neither denomination can do this and be true to its convictions. We do not need to state this as our judgment. It was frankly declared in a recent number of the *Christian Register*, the organ of the Unitarian churches. That paper says, "*The Congregationalist* represents a liberal type of orthodoxy, but it appreciates the great difference between the liberal orthodoxy and Unitarianism. . . . This difference is fundamental and is not merely a matter of theory, but must affect all the activities of the church."

Considering Questions of Crime

It ought not to be that in a State like Massachusetts 100,000 persons should be arrested annually for crime. It is true that many of the offenses are to be classed as misdemeanors rather than crimes and that they would receive no attention in States where the standard is lower. But they are sufficiently serious to come under the notice of the police and of the courts, and more than 30,000 of those arrested are sent to prison each year. There must be some way of improving this condition of things. It cannot be inevitable that so large a proportion of our population will violate the laws. There are causes of crime which can be removed. There are measures of preventing crime which are reasonably certain of producing the desired results. There are methods of treating convicted criminals which will take them out of the crime class. There are ways of dealing with discharged convicts which will aid in reinstating them in society.

The great need is intelligent attention on the part of good citizens. They seem to think that if they furnish policemen to arrest lawbreakers, courts to try them and prisons in which to confine them, they have done all that can be done. In recent years there has been a new revelation of the duty of good citizens towards the bad. This duty begins long before the offender comes into the hands of the police, when the boy is a "hoodlum," and can be restrained or turned from his course. It keeps the first offender out of prison—but not out of custody—through the probation system. It makes of the prisons places of reformation, and when their inmates are discharged it gives them a chance to return into proper ways of living.

There is nothing in any of these new methods of dealing with crime which the churches cannot fully indorse. Indeed there is nothing which they can properly neglect. If every church would take its part in this work, the tide of crime could be stayed. But many are indifferent and do nothing, comparatively few of them ever even considering crime questions. The interest in such subjects is steadily increasing, however, and Prison Sunday, just at hand, we trust will be noticed more generally this year than ever before. The

annual observance of the day is regularly scheduled for the fourth Sunday in October. Since the month this year has five Sundays, the Massachusetts Prison Association suggests either the fourth or the fifth Sunday be observed, or a later date, according to the preferences of individual churches. The association, whose headquarters are at 15 Pemberton Square, Boston, furnishes valuable literature on the important subject of Prison Problems.

Trustworthy Signs of Growth in Grace

The Christian cannot stand still in the matter of his spiritual development. He must either advance or fall back. Every day makes its impression and its difference. Growth in grace is the law of his being as a true, healthy believer. It has its signs which are plain for others to read, and often plain for him. If we observe him exhibiting increased steadiness of Christian purpose and effort, more fidelity to every duty, more earnestness, more activity, more satisfaction in spiritual service, we regard him as growing in grace. He need not undertake novel forms of effort, but if he travel day by day in the pathway of customary duty with growing zeal we can trust him. The effect will be visible in his daily occupation whatever it be. Thank God that we can prove our growth in grace by the doing of common things. We need not search afar for the heroic. It will reveal itself in unexpected places and ways to him who steadfastly does one duty at a time for Christ as thoroughly as he can.

Often this growth in grace becomes noticeable first in relation to the Bible. We find new meanings in it for ourselves. We love it more. We open it oftener. The same is true of prayer. As we develop slowly into something of the divine likeness, we learn better how to pray and how to discover the answers to prayer. Many a prayer meeting has been thrilled by a new tone and spirit filling the utterances of some perhaps familiar voice, because it unconsciously reveals a new inner experience. You cannot grow in grace and keep the fact a secret long. It will out in look, and voice, and act.

It is worth noting that we are not always the best judges of our own growth in grace. Sometimes others are aware of it when we are despondent about ourselves. On the other hand, sometimes others do not perceive it as clearly as we think they ought to. Then usually it is we who are mistaken. But when we feel our love for Christ growing within us so imperatively that it must find fuller expression, we need not doubt longer about the fact of our growth.

Drs. Charles H. Parkhurst, in New York, and George A. Gordon in Boston last Sunday bore down heavily on "backsliders." Dr. Parkhurst, we should judge, was more pessimistic than is his wont. The situation in the Anglican Church today he holds to be natural:

"It may have gone further," he said, "in the Anglican Church than it has gone in the Episcopal Church of America or the Presbyterian Church, but Rome is the destiny of every church, by which I mean that the natural impulses of a Churchman (using the word in a broad sense) are (if the worldly, unspiritual, formal and spectacular sort that the Romish Church just matches. It is easier for

any church to arrange a performance than it is for it to worship God and hold itself quietly under a baptism of the Holy Ghost. Human nature is a bad nature. Natural tendencies are corrupt tendencies, and the longer they are allowed to have their own way the worse work they make of us. Sixty centuries of human history are loaded to the muzzle with illustrations."

Current History

Our Problems of State

Porto Rico passed from Spain to the United States on the 18th, military rule being operative, General Brooke in command. Thus it will remain until the commissioners at present making careful study of its political and social condition report and until Congress legislates. All the incidents of the transfer of authority have been creditable, alike to the Spanish, the Porto Ricans and the Americans. There has been no haggling, no putting of obstacles in the way, no conflict between the conquered or the conquerors.

In Cuba no such favorable report can be made. Still, pressure from Washington must have convinced General Blanco and the officials at Madrid that the United States considers that with the signing of the protocol Spanish title to Cuba passed and that we are now entitled to dictate the time of evacuation. Relief supplies for the suffering are now entering some Cuban ports free of duty. Colonel Waring and the sanitary commission are busy at work in Havana planning for sanitary betterment of the city, as soon as it ceases to be under Spanish control, and for healthy sites and accommodations for our troops when they arrive. The papal selection of Archbishop Chapelle of New Orleans as apostolic delegate to Cuba is a shrewd stroke. He speaks both French and Spanish, and his former residence in the Southwest along the line dividing Mexico from the United States and his knowledge of the Spanish character, then and there derived, fit him peculiarly for the post.

At Paris there unquestionably is a hitch that may mean an adjournment without agreement and an appeal by Spain to European intervention or arbitration and by us a recourse to another display of force. Spain apparently is endeavoring to persuade the United States to assume some liability for the Cuban debt. To strip her of her possessions and at the same time leave with her the liabilities for which her colonies were her only available assets, she declares, is cruel and unprecedented. She asks for magnanimity, and, for our part, we hope she will receive it.

The investigation of the War Department by the commission sitting at Washington has proceeded, but with no disposition to hurry in calling as witnesses those who have publicly criticised the administration of the department. During the next few weeks the commissioners will be busy visiting the Southern camps and taking testimony there. Dissatisfaction with the attitude of this commission increases rather than diminishes, and it will be reflected at the polls in the results of the November elections. The decision of the Massachusetts Reform Club to co-operate with the New York committee in collecting evidence and prosecuting this investigation indicates that independent men are determined to see justice done

and evils remedied, even if the commission appointed by the President is not so minded, which we are loath to believe.

Illinois's Anarchist-Governor, Tanner

In recoiling from Governor Altgeld, Illinois, in 1896, elected John R. Tanner as governor, an illiterate, low-toned demagogue, whose nomination by the Republican party was a disgrace to it, and whose election by the State of Lincoln was a sad commentary on the changed political ideals and conditions of a great, wealthy and intelligent commonwealth. Ever since his inauguration Governor Tanner has brought forth the fruit naturally to be expected from such a tree. His latest act bids fair to bring him into serious trouble in the Federal courts. The owners of the coal mines at Virden and Pana may or may not be paying living wages to their employés. They may or may not be guilty of heartless indifference to the welfare of the men whom they employ. But that does not warrant the governor of the State in inciting the dissatisfied and striking miners to rebel by force, to shoot and kill men employed by the mine owners to take their places. Nor is he authorized, either legally or morally, to refuse the protection of the State to the property of the mine owners or the persons of the imported laborers when they are in danger of assault by infuriated operatives. Especially objectionable is his refusal to render protection on the ground that the imported laborers are negroes from the South. The Federal Constitution expressly guarantees to the citizens of one State their full rights in every other State, and debars all State as well as Federal officials from discriminating against men because of their color. In our opinion the responsibility for the loss of life at Virden last week rests chiefly if not solely upon Governor Tanner, who defied the Constitution of the United States, and assumed to speak for a public sentiment which he acknowledged was not yet embodied in law. We deny that the people of Illinois were correctly represented by Governor Tanner; and if they were, it would still be true that his action was anarchistic and revolutionary.

An Elective or Appointed Judiciary

Mr. Joseph Choate, in his eulogy of Rufus Choate delivered in Boston last week, did not hesitate to name as Rufus Choate's greatest service to his native commonwealth and his profession his great plea in the constitutional convention of 1853 for the continuance in Massachusetts of an appointed judiciary, and for a judicial tenure based on good behavior. Mr. Choate, speaking for himself, urged his Massachusetts auditors to abide by the counsel of the eminent dead jurist. "Cling to it," he said, "and freedom shall reign here until the sunlight shall melt this bronze"—as if light could melt anything—"and justice shall be done in Massachusetts though the skies fall." Mr. Choate, when he thus spoke, no doubt had in mind the situation at the present time in the State of New York. Under the elective system nomination of judges by parties is as open to the malign, corrupt influences of "boss domination" as any other branch of government. For twenty-eight years Joseph F. Daly has served on the bench of the Supreme Court

of New York. He has received the nominations of both of the great parties year after year. This year Mr. Croker refused to permit him to receive the democratic nomination, for reasons that both men, strange to say, agree in describing. Mr. Croker frankly and brutally says that it was because Mr. Daly would not appoint a Tammany henchman to a subordinate place in his court. Mr. Daly, addressing the Lawyers' Club of New York last week, interpreted Mr. Croker's act thus:

Mad, indeed, is the brain that conceives the punishment of a just judge. No subterfuge can disguise the wickedness of the purpose nor conceal the threat to corrupt the one thing the people most respect. No labored effort to put up what is called a good ticket against him can hide the true design. It is not a question whether you can get lawyers as learned, or men as popular, to take his place. It is simply and solely a question whether the freedom of the judicial office is assailed. The judge who has done his duty fearlessly and has been deaf to every consideration but justice stands for an immutable principle, and any nomination of candidates against him, for the purpose of defeating him, is none the less calculated to destroy the independence of the judiciary and is a menace to the public safety.

It is gratifying to state that this despotic act of Mr. Croker's and this trenchant declaration of Justice Daly have not been ignored by the people of the Empire State, and the incident bids fair to be an issue in the present campaign which will turn many votes not only for Mr. Daly, who, although a Democrat, as usual has received the Republican nomination, but also against the whole State ticket which Mr. Croker imposed upon the party. The Bar Association of New York City already has acted. It has denounced Mr. Croker's rejection of Justice Daly, and has publicly voted that the candidate selected by him to take Justice Daly's place has such a low professional and moral standing that his presence on the bench would lower its tone and impair its credit and efficiency. The Bar Association calls on all citizens of New York to defeat the objectionable candidate and elect Justice Daly, if they would be protected in their rights hereafter "by an independent, courageous and honest judiciary."

Eminent Civilians

Two men, eminent in very diverse ways, passed away last week. Hon. John Murray Forbes of Massachusetts was a gentleman, a financier, a patriot. Blessed with great wealth, he put it at the service of humanity at large and his native land in particular, especially during the period of the Civil War. Governor Andrew of Massachusetts and President Lincoln leaned upon him then as an arm of strength by reason of his wisdom, his character, his wealth, his influence at home and abroad. He stands forth as the highest expression of a type of man which the nation needs always, and never more than now. Cultured, but not cynical or undemocratic, wealthy enough to be independent of the worries or temptations which unremitting toil for daily bread brings, surcharged with a patriotism that rose superior to personal or party ties when occasion and duty demanded, he leaves behind a noble memory. R. W. Emerson, after visiting him at his home at Naushon, came away saying: "How little this man suspects, with

his sympathy for men and his respect for lettered and scientific people, that he is not likely ever to meet a man who is superior to himself." Rev. Calvin Fairbanks, who passed away at a ripe old age, was one of the more prominent and radical abolitionists, whose service in behalf of the slave often led him to imperil his own life.

Ritualism in the Anglican Fold

The deliverance of the Archbishop of Canterbury, defining the limitations of ritualism permissible in the Anglican Church, pleases neither the Low Churchmen nor the ultra High Churchmen. In allowing the use of the confessional, although denying the right to make it mandatory, in sanctioning prayers for the dead and in admitting that the doctrine of consubstantiation is permitted, though not expressly taught, by the church, he has aroused the resentment of the evangelical party—so much of it as remains. In denying the right to elevate and reserve the elements used in the sacrament of the Lord's Supper and the use of incense, he runs contrary to the habits of many of the High Church clergy. Whether this compromise deliverance will tend to lessen the tension within the Anglican fold is an open question.

Affairs Abroad

Lord Rosebery and Rt. Hon. Herbert Henry Asquith, in coming to the support of Lord Salisbury in his determination to insist upon Major Marchand's withdrawal from Fashoda, have demonstrated anew the solidity of public opinion in Great Britain which the British premier can count upon in this controversy with France, a unanimity of purpose that will support him unreservedly even though to follow it to its logical conclusion will lead to war. But all the indications now point to a peaceful solution of the question, the British ministry having decided to temper gracefully its resolute demand so that the Brisson ministry can "save its face" and pass successfully through the trying ordeal in domestic affairs now at hand.

Lord Salisbury is shrewd enough to see that by adding to the perils of the present French ministry a crisis might be brought about in France which would imperil the stability of the republic itself and set Europe ablaze. The situation in Paris is strained, notwithstanding the strike has been subdued. Feeling between the army and civilians is intense, and rumors of plots against the ministry aiming at a *coup d'état* are rife.

The imperial party left Berlin for Constantinople on the 12th. At Venice the king and queen of Italy heartily welcomed the German emperor and empress. The arrest in Alexandria, Egypt, of a large group of Italian anarchists, who had journeyed thither anticipating the visit of the German imperial party there later, and plotted to assassinate William II., has given the police clues respecting the ramifications of anarchy in Europe which will prove of much value in uprooting a movement which all European Powers now recognize as demanding joint action of an exterminatory sort.

The refusal of the Powers to modify in any way their demand upon the sultan respecting Turkish withdrawal from Crete has been accepted by him as final, and he has instructed the general in command to withdraw the troops. The new United

States minister to Turkey, Hon. Oscar Straus, presented his credentials to the sultan last week and was welcomed cordially as one who, when our representative before, left behind a favorable impression for courtesy and fair dealing. It is to be hoped that Mr. Straus will receive more support from the Department of State than was given to Mr. Angell. Unless we are incorrectly informed, and we do not believe this to be so, Mr. Angell's treatment by his superiors was not such as reflects credit upon the nation he represented. It was due no doubt to the overwhelming duties arising from the contest with Spain which were thrust upon Mr. Day and his all too small staff of assistants. The point is that our State Department is undermanned, both in quality and quantity.

The British minister at Pekin has been assured that the emperor still lives, and that the empress dowager will not prove entirely reactionary in her sway. She pleads as justification for her interference and assumption of power that the young emperor was planning too many and too radical reforms for a conservative people like the Chinese to accept without due preparation and warning. This may be, and very probably is, true.

As for the czar of Russia's plea for disarmament two notable comments by noted Englishmen have been made during the past week. Mr. W. T. Stead, writing from St. Petersburg, assures Great Britain that it is an entirely straightforward effort of the young czar to do a great work for humanity, and that he, and he alone, is to be credited with the initiative. Rudyard Kipling, England's real poet laureate, her greatest exponent of "imperialism," however, strikes an entirely different note in his poem, *The Truce of the Bear*, in *Literature*. In his own powerful way he virtually impugns the sincerity of the czar, and warns Great Britain to beware of Adam-zad (Russia):

When he stands up like a tired man, tottering near and near;
When he stands up as pleading, in monstrous man-brute guise,
When he vells the hate and cunning of the little swinish eyes,
When he shows as seeking quarter, with paws like hands in prayer,
That is the time of peril—the time of the truce of the Bear!

NOTES

United States Senator-elect Simon of Oregon is a Jew, an expansionist and a gold standard Republican.

Chaplain McIntyre of the United States navy has been found guilty of scandalous conduct destructive of good morals and prejudicial to good order and discipline, and it is recommended that he be dismissed from the service. He bore false witness against Admiral Sampson and other officers of the fleet, and has to suffer for it.

The wreck of the steamer *Mohegan*, westward bound, off the Lizard on the southern coast of England, on the morning of the 14th, is one of those terrible tragedies which all who go down on the seas run some risk of facing when they voyage forth. Thus far only fifty out of 158 souls on board have been saved. Fortunately, neither crew nor male passengers disgraced humanity by such deeds as made the wreck of *La Bourgogne* so terrible a scene. Deeds of valor and self-sacrifice abounded.

The renomination by the Republicans of the tenth Massachusetts congressional district of Rev. S. J. Barrows is a distinct vic-

tory of the better element of the party, and if he is properly supported by the high-minded electors of that district, irrespective of party, he will surely return to Washington, where his character, attainments and purposes make him a marked man. One of the highest authorities in the country on penology, an ardent advocate of reform of the Indian service, of the substitution of peace for war, and of the use of the national power in furthering Christian civilization, he deserves hearty support at the polls.

The keynote of the many speeches made by President McKinley as he has traveled from Washington to Omaha and back during the past week has been: "We went to war not because we wanted to but because humanity demanded it. And having gone to war for humanity's sake we must accept no settlement that will not take into account the interests of humanity." The correspondent of the *Chicago Record*, traveling with the presidential party, says that popular approval in the Interior has stiffened the policy of the President relative to retention of the Philippines. At the opening of the Peace Jubilee in Chicago, last Sunday night, Protestant, Roman Catholic and Jewish clergymen united in extolling the President, who was present. On Monday Chicago University conferred the degree of LL. D. upon the President.

The report of Captain Crowninshield, chief of the bureau of navigation, made public last week, reveals a secret of the war hitherto well kept. Admiral Schley's mistake in locating the Spanish fleet at Cienfuegos rather than at Santiago, and then his decision to leave Santiago with a light guard of gunboats and to return to Key West with his fleet, at one time induced the entire Cabinet to urge his recall upon the President. The kind heart of the Executive allowed him to remain in command. But Admiral Sampson was at once ordered to Santiago in charge of the squadron. The report of the special naval commission appointed to study the battle of July 3 off Santiago credits Admiral Sampson with planning the line of defense to be adopted if the Spanish fleet should emerge, but that the battle itself was a "captain's battle," in which subordinate officers admirably executed a general plan which yet permitted individual judgment and ability to count for much.

In Brief

Congregationalists travel to Plymouth, Mass., as a Mecca; Episcopalians to Jamestown, Va.

The American Board meeting appears to have been quite favorable to the "expansive" policy.

We are sorry for that pastorless church which is hearing seven different candidates on seven successive Sundays.

Bicycles in Broadway Tabernacle and special provision for their care! Will old Park Street in Boston follow suit?

All this talk about our Christian duty to our new possessions ought to conduce to the reinvigoration of the old-time but now sadly neglected "monthly concert."

It is well to bear in mind what the Bishop of Ripon set forth in his recent address before the Anglican Church Congress, namely, that "the vices of intelligence are more dangerous than the vices of ignorance."

Fifty car loads of beer and six car loads of cigarettes have been shipped to San Francisco and thence to Manila for use by American soldiers. As if the climate and the native tobacco were not sufficiently debilitating!

The announcement in our advertising columns of a new reference Bible with a multitude of illustrations and maps will attract and

repay the attention of Sunday school teachers and pupils.

Wouldn't it be a relief to officers of a council and to the audience to leave off honorary titles at installation services! At a recent council the moderator and scribe had to pronounce a big D eighty-six times. Why not follow the example of the Year-Book?

They are selling sweet potatoes at the old Congregational House. The placard announcing "twenty-five pounds for twenty-nine cents" is displayed in the very window where commentaries and devotional books used to be exhibited. *Sic transit gloria mundi*.

Apropos of recent doings of the Boston press, including journals usually as candid as the *Transcript* and the *Herald*, the *Portland Christian Mirror* comments thus: "The zeal of some Boston daily papers to make Congregationalism the same thing as Universalism is more marked than it is wise."

God is bounteously rewarding the labors of the United Presbyterian missions in Nyassaland, Africa. In a land where twenty years ago missionaries entered at the peril of their lives, 4,000 converts recently gathered, spent five days in meditation, prayer and song, and one day 284 converts were baptized, 195 of them adults.

When a religious association or conference adopts a program with time limits, it is the business of the moderator to carry out the program as adopted. Many moderators do not seem to know their business further than to introduce the speakers and put motions. Presiding officers of English religious meetings could teach us important lessons.

The *Christian Intelligencer* speaks of "Christian Science, as it is sometimes called, or Faith Cure, as it is more correctly termed." This confusion of two sects radically opposed to each other might be avoided by remembering Mr. Charles Dudley Warner's saying that to practice the mind cure you need no faith, and to practice the faith cure you need no mind.

Score another for Dr. Jefferson's Quiet Talks. An Empire State minister testifies that he attended a Congregational church the past summer which made it a practice to read one of the Quiet Talks at each prayer meeting. The church is without a pastor and in this way is preparing itself for the man whom the Lord may send, and it ought now to know better how to treat him and co-operate with him.

One of the speakers at the Dowse celebration in Sherborn last week referred to the fact that the venerable divine to whom honor was being paid once prayed that the railroad might come to town, and in due time the iron horse appeared. He hoped that the good doctor would now pray that the trains might run on a more satisfactory schedule. Evidently the speaker had suffered many things in his effort to be present on the festive occasion.

What's this? The *Speaker* describes the death of a man in Liverpool, who "ruled the Tory caucus with a hand of iron." The *London Times* correspondent in the Yukon district of British Columbia tells of rampant venality among British revenue officials. We had imagined from reading the *New York Evening Post* and *Springfield Republican* that all the rascals in officialdom were Americans and that here and nowhere else were there "bosses" and venal officials.

Prof. George Harris of Andover improved the opportunity given him last week, when addressing the annual meeting of the New England Association of Colleges and Preparatory Schools on *The Training of the Imagination in Education*, to insist upon the value of the study of the Bible and the influence that

moral and religious ideals have in cultivating the imagination. "For multitudes of people," he says, "familiarity with the Bible raises life above the commonplace into the ideal."

Rev. A. B. Simpson and his lieutenants, who manage the Christian Alliance, secured pledges of \$112,000 from attendants at their meetings in Carnegie Hall, New York city, last Sunday. It is not our province to criticize those who stimulated such giving or those who gave. The incident, however, must have its lessons for all missionary organizations that are struggling along with inadequate supplies of funds. Those who believe utterly, absolutely in the need of missions seem to be willing to give unreservedly.

One of the most popular orders of worship for the Sunday evening service which we ever issued was the very first in our now lengthening series of nearly forty. It was a Thanksgiving service, and there has been a large and steady demand for it. We are still prepared to fill orders for it, but to meet the demands of those who have used it once or oftener we are this year offering a new Thanksgiving service, entitled *A Service of Thanksgiving for Harvest-tide—No. 38* in the series. It has been prepared with the thought in mind both of the annual ingathering of the fruits of the field and of the joyous home reunions which grace the Thanksgiving season. We shall print next week an abstract of it, and orders may be sent at once.

Current Thought

AT HOME

Felix Adler, in the October *International Journal of Ethics*, argues against national expansion. He holds that "the *onus probandi* is upon those who counsel innovation." He admits the existence of a duty to backward races, but not if it involves danger to the political institutions of the United States, or places obstacles in the way of domestic social reform, or diverts us from that line of effort along which we can best discharge our cosmopolitan duty towards mankind in general. He asserts that a democracy is incapable of ruling subject populations. "There are two tendencies between which we must elect, the one to keep the wage-earner relatively poor and to unload the inevitable surplus product on the peoples of distant countries, and the other to make the masses of our own people increasingly capable of absorbing what is now a surplus product."

For an intelligent setting forth of the attitude of the most intelligent American Roman Catholics toward the Philippine problem nothing better is to be found than Father Doyle's article in the October *Catholic World*. He frankly admits that Spain has not succeeded in civilizing the natives, that the union of church and state has been and always is detrimental, and that the coming of the Americans at this time is providential to the native Filipinos. He naturally objects to any missionary attempts by Protestants, but this can be forgiven in view of his vigorous plea for a policy of state which will be creditable to us and beneficial to the Filipinos. "If," he says, "we send among the Tagals 'swaddlers' and politicians to sow corruption and degradation, we shall reap the whirlwind in dissension and revolution. The possession of the Philippines will become a very costly experiment; and, what is worse than mere loss of money, our influence, which has been given to us to uplift and free, will be perverted to debauch and enslave. Were I in authority I would persuade every Protestant minister to stay away from Manila. I would select the most thorough Americans among the Catholic priests of the country and establish an *entente cordiale* between them and the civil authorities. I would appoint as governor-general a broad-minded military man—one who understands the inner workings of the Catholic religion. He need not be a Catholic, but he should have no antipathies against the church

and should strive to gain the sympathetic adherence of the ecclesiastical authorities."

ABROAD

The *Christian Guardian* (Toronto), organ of the Canadian Methodist Church, says "that prohibition is not set back one iota by the plebiscite, nor the day of its adoption made more remote or less certain." But it admits that it has revealed grave difficulties which have to be faced. First of these it names the city as an impregnable seat of power for the liquor interests. Second is the different ideals of French Quebec and Anglo-Saxon Ontario and the Maritime Provinces. It states that temperance workers in Canada are probably done with plebiscites, "the seeking of academic and theoretical verdicts." Henceforth they will deal with politicians at the polls.

Mr. Edward Dicey, historian and journalist, who knew Americans well thirty or forty years ago as the result of prolonged sojourn in New England, writes in the September *Nineteenth Century* on The New American Imperialism. He says that if he were an American he would have been a partisan of the war with Spain. He says that the odd thing is, "not that the United States have virtually annexed Cuba but that they did not annex the island long ago." He believes that the great republic "has now definitely shaken off the trammels imposed upon her by the 'ring fence' policy of her original founders, and has thereby followed the instincts of the Anglo-Saxon race." He holds that "it is contrary to all experience to suppose that the United States will long rest content with their recent colonial acquisitions." As an Englishman he sees no reason to regret "the transformation of the United States from a pacific to a belligerent power," and he deems it a matter for congratulation that Americans have shown that they have preserved the idea of an imperial mission, "that they, as well as we, are prepared to carry out that manifold destiny which is the birthright of the Anglo-Saxon race."

The Protestant Episcopal Triennial

BY LILLIAN CAMP WHITTLESSEY, WASHINGTON

This distinguished convention is in the midst of its three weeks' session. It has points of resemblance to the legislative branch of our government, in that it consists of two bodies, the House of Bishops and the House of Deputies, who meet separately and send messages back and forth for consideration. Resolutions may be presented in either house, but must be passed by both before they become binding. The House of Bishops—some eighty in number—sits behind closed doors, but the sessions of the deputies are open.

The convention began with a procession into the Church of the Epiphany, the bishops leading in the order of seniority of service and wearing their flowing robes and scarlet or purple hoods. In front of the chancel the lines parted, and the venerable Bishop Whipple passed between. He presided during the opening session. Not more than four clergymen and four laymen from each diocese form the House of Deputies. Rev. Morgan Dix, D. D., was elected presiding officer.

The debate upon the Divorce Canon has proved exciting, the division being upon the final paragraph presented by a majority of the joint commission and championed by Bishop Doane. As stated in the papers, it reads: "No minister of this church shall solemnize the marriage of either party to a divorce during the lifetime of either party." Bishop Potter has led the minority in an effort to adopt a much less rigid amendment. But after several days of discussion the House of Bishops, by a vote of 31 to 24, has rejected all propositions for change, and the present canon will be in force.

In the House of Deputies the topics of wid

est general interest are those relating to Christian unity. The four points, known as the "quadrilateral," upon which the church insists, are belief in the inspiration of the Bible, the Apostolic or the Nicene Creed, the two sacraments and apostolic succession of the clergy. Any minister who will receive ordination and confirmation by a bishop may bring his flock into the fold of the church, provided they together accept the other three points. An annex to the convention, known as the Woman's Auxiliary, during its three days' session outranked in interest the main body. Their offering for missions was \$80,000.

Among the distinguished laymen present are Mr. J. Pierpont Morgan of New York, who secured a large furnished house here for this month for the purpose of entertaining delegates, Chief Justice Fuller, Ex-Senator Edmunds, Mr. Henry Pierrepont of Brooklyn and Mr. Robert Treat Paine of Boston. Missionary bishops from all parts of the world and delegates from Canada are here, and a memorial has come from Hawaii asking that the Anglican Church there be received into the jurisdiction of America. The bishops and deputies from the South are getting anxious to return to their fever-stricken dioceses. One of the pleasing incidents was the presentation of a loving cup to Bishop Hare in token of his twenty-five years of work among the Indians of South Dakota. Fine feeling is distinctly shown in all the sessions of this distinguished body. Their coming to any city is both an honor and a blessing, and San Francisco is to be congratulated as the choice for the meeting place of the next convention, the first in the twentieth century.

The A. M. A. at Concord

The program of the annual meeting of the A. M. A., to be next week at Concord, N. H., is attractive, and the capital city of the Granite State is a suitable place for such a gathering at this season of the year. The natural scenery of the surrounding country is of great beauty and a visit to it in the autumn is a joy and inspiration. The city is a community of pleasant homes, one of the few remaining in New England that preserve the Puritan characteristics unimpaired by the invasion of foreigners. It has a periodic excitement as the political storm center of the State, and that is now being felt as the gubernatorial election draws near, but, aside from this, it pursues a calm and steady course, enjoying the peace and prosperity of a life where there is neither the extreme of poverty nor of riches.

There is a high average of intelligence and the schools of Concord are among the most progressive and best equipped in the country. The educational privileges include the famous St. Paul's school for boys. The visitor will find many historic associations, among which are interesting reminders of the Revolutionary and Indian wars. There are five Congregational churches in the city, two in the central portion, known as the North Church and the South Church. The former is the mother of all, and its pastor, Rev. G. H. Reed, is only the sixth in a line extending over a history of more than 150 years. The South Church, of which Rev. H. P. Dewey is pastor, is the one with which the principal meetings of the association will be held. Two of its pastors were the late Daniel J. Noyes and Henry E. Parker of Dartmouth College, and an interesting fact in its history is that it had at one time in its parish two men, one of whom afterward became President and the other Vice-President of the United States, Franklin Pierce and Levi P. Morton. Its buildings will amply accommodate the large gatherings anticipated. The main auditorium has a seating capacity of 1,200, and this is supplemented by a large and commodious chapel. The churches and citizens of Concord are anticipating the coming of their guests and will do all in their power to minister to their pleasure and convenience.

Quiet Talks With Earnest People in My Study*

BY REV. CHARLES E. JEFFERSON, D. D.
XVIII. WAYS OF KILLING A SERMON

A layman may with a little practice develop amazing dexterity in counteracting the influence of his pastor. After the preacher has kindled by his sermon a fire in many hearts, a layman may, if industrious and enterprising, extinguish the fire in all the people near him. It is a critical season in the week, the brief period immediately succeeding the benediction. In those few moments a layman can, if he will, do infinite mischief. He can turn his back on the stranger that stands nearest him, and show by his conduct that the pastor's sermon on Brotherhood is a mere theory, not intended to be reduced to practice, at least in that church. Or if he chooses to be talkative he can smother the sermon in his conversation. He can plunge into a discussion of the music. That theme is very fascinating and fatal. He can say: How did you enjoy the music? How did you like the Soprano, or, What did you think of the Bass? Such questions are exceedingly effective in the mouth of an expert sermon-killer.

A dozen members of the church propounding such questions to every one they meet convert the house of God into a concert hall, and train people to look upon public worship as a performance to be measured by the æsthetic gratification which it affords to the congregation. Many a minister, after pouring out his very life to convict men of their sins, or to lift them to the level of some arduous duty, has been cut to the heart by hearing his best people discussing in the aisles the excellences or defects of the anthem and passing judgment on the voices of the singers.

But the question concerning music is not a whit more demoralizing than the question heard even more frequently, How did you like the sermon? Asking that question has become a habit which it will probably take centuries to eradicate. It is a demon which can be cast out only by prayer and fasting. Even the saints are addicted to the use of it. When strangers come to the church the first question at the close of the service often is, How did you like the sermon? No wonder spiritual results of preaching are so meager. What can be expected from preaching unless laymen realize that they are to follow up the work of persuasion by driving home the word set forth by the preacher? Sermons are not toys to be played with or pretty pieces of rhetoric on which every member of the congregation is expected to pass judgment. To ask, How do you like the sermon? is to drag it down to the level of a crazy quilt or a piece of crochet work. A sermon is not an exquisite bit of literary bric-a-brac, to be chattered over and judged by the technical rules of art. It is not a dumpling into which every self-constituted critic is invited to stick his fork that he may praise or condemn the cook. A sermon is a solemn warning, a bugle-call to duty, a burning condemnation, a mighty stroke against a giant wrong, an exhortation to high endeavor, the illumination of a majestic truth. What a ques-

tion for an earnest Christian to ask inside the Christian Church—How did you like it?

Sermons are preached, not to be liked, but to be accepted and lived. Suppose, pray, you did not like the sermon! What of it? Suppose that scapegrace who sat with you in the pew went away disgusted! When the arrow goes in, curses often come out. John the Baptist, Jesus of Nazareth, Peter and John were not anxious that their sermons should be liked. Why should you be so solicitous concerning the opinion of the critics? Never ask again that insipid question, How did you like the sermon? Such a question injures the one who asks it and debauches the person who answers it. It trains men to measure sermons by false standards and to seek for entertainment rather than for truth.

No wonder so many ministers have been spoiled and are today preaching sermons full of everything else but the gospel. They itch to catch the crowd, and cater for applause, because they have been ruined by churches who have trained them to think of the sermon as something to be admired, eulogized, exulted over. A true preacher speaks for God, and whether the people like the message or not is the very last of all questions to be considered. No church can have conversions in it whose leading members ask the unconverted, How did you like the sermon? When a man is wrestling with problems of life and destiny it is an insult to throw at him such a frivolous inquiry. It calls him off from a decision unspeakably momentous, invites him to pose as a critic and to pass judgment on the instrument which in the providence of God is being used for his regeneration. Many an aroused soul has been hurled from a serious mood of conviction into a mood of the trifle by, How did you like the sermon?

It is impossible for earnest men to do anything in the pulpit unless they are seconded by earnest men in the pews. Of what avail are passion and solemnity and burning earnestness in the preacher if the sermon is followed up by a swarm of triflers propounding idle questions? Holy impressions are easily dissipated. It does not take much to strangle new-born aspirations. One silly interrogation may crush a rising impulse toward God. The church should carry on and complete the work begun by the preacher. All conversation at the close of the service should deepen and fasten the impression of the hour. The church should be a trumpet through which the voice of the preacher gains volume and power. But if the trumpet gives an uncertain voice, who shall prepare himself for war? If the preacher cries, "In God's name, act!" and the saints stand around and ask, "How do you like that?" who of the unconverted will prepare himself for the marriage supper of the Lamb?

The crucial question is not, Did you like it? but, Did it help you? Did it comfort you? Did it give you new visions of duty? Did it bring you nearer to the Lord? The parable of the sower has an abiding significance. Those birds which devour seeds are like the poor, they are always with us. In our days such birds have no feathers, but in instinct they are true to the nature of the birds which Jesus saw; and one of their favorite methods of rendering vain the work of the Sower is asking, How did you like the sermon?

One Root of the Minnesota Indian Trouble

BY REV. JOSEPH H. CHANDLER

The chances of a vacation trip happened to bring me from St. Paul to Leech Lake with the United States marshals and first detachment of troops on Sept. 30. For the past week I have been with the soldiers constantly, and on the day of the battle of Sugar Point, Wednesday, Oct. 5, was close by the scene of action. But it is not my purpose to review the fighting. The interest of thoughtful people now turns to the question, What was the real cause of the outbreak and who is to blame?

The difficulty comes from the use of prohibitory force with no accompanying attempt to educate the Indian's conscience. The trouble all goes back to whiskey. The Pillagers want the fire-water above everything else. It is an illustration of the old story of the Indian who was asked, "If you could have anything for the asking what would you take first?" "Whiskey." "What would you take next?" "Whiskey." "And for the third thing?" "More whiskey." Liquor is as free as water to any white man in Walker—if he has money to pay for it—at all hours of day and night, and the Indians do not see why they cannot have a little of the personal liberty of which the white man has so much, and which the very officers of the prohibitory law use before their eyes—for some of them seem pretty heavily loaded with whiskey even when on official duty in making arrests—and for this personal liberty they are willing to fight.

The law can now crush them, or chase them into further outlawry, but it cannot reach the root of the trouble. The remedy is not simply more liquor prosecutions. Prohibition, without a particle of moral education, can never effectually keep out liquor or be of any substantial benefit to the Indian. I agree with what Dr. Thomas of People's Church, Chicago, is reported to have said here last summer: "If the Government's moral guardianship of the Indians begins and ends with prohibition of whiskey, the effort is not worth while."

This Pillager band has been left alone by the educational forces of the Government and the Christianizing forces of the churches—left without school or missionary—until only an armed force could manage them. It would have been far cheaper and infinitely more humane to have given them schools and churches rather than to have allowed a state of things to come about which could only be remedied by rifles and gatling guns.

The Indians have fought for what they count their personal rights and to keep pledge with those whom they reckon their personal friends. The other bands, who have been partially Christianized and civilized—all the bands regularly visited by the missionaries of the Episcopal and Catholic churches—have had almost no sympathy with the Pillagers in their attitude, and there has been no real danger of a general uprising because the other bands see the wrong of it. But, with the Pillagers' conscience, the Pillagers' course is simply the inevitable thing.

I asked Rev. Charles Wright, Episcopal missionary at the agency and son of old Chief White Cloud, whether the Pillagers

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were not too hard subjects for missionary effort. He said: "No; if I could be converted they can be, but no one has really tried to do much for them. We have had all and more than we could do with other bands, and the Pillagers have been left to themselves." It is this neglect which has made necessary the tragedy of this latest Indian war.

Mr. Wright also told me that he was converted through the influence of a Mr. and Mrs. Wright, once connected with the now abandoned Congregational work among the Chippewas, and took his present name from them. He, although trained to High Church Episcopal views, said: "The Congregationalists should never have given all the field to us. There is much work for them here. We can reach only a part. There are many Indians at Mille Lac and Red Lake who have no gospel."

Returning to the Pillagers, he said, "It would be hard at first, but the Congregationalists could have converted them as they converted me." Had Bear Island had one missionary for five years there would have been no outbreak.

There are six dead bodies of fallen soldiers now at the steamboat landing, among them that of gallant Major Wilkinsen, and how many new-made Indian graves across the lake no one knows. These many lives, offered in obedience to a soldier's duty and a mistaken sense of honor, one life, offered in part of its ministry in the Christian missionary's duty, might have saved.

This statement is simply a reasonable conclusion from results accomplished by continuous missionary effort right here on the ground. The root of the trouble is a darkened and depraved conscience bewildered by contact with an almost conscienceless civilization in the white town of Walker. More of the power of the gospel on both sides the lake, among the whites and red men alike, is the best solution of this and all other troubles with the Indians.

Walker, Minn., Oct. 7.

A Revolutionary Temple Re-animated

BY REV. HARRIS G. HALE

There are remote towns in New England which the restless, changeful spirit of the nineteenth century has hardly begun to invade, in which you can study the life of a hundred years ago from the life of today.

On an upland, commanding a view of the whole region, there stands, like the monitor of a whole county, the conscience of a broad community, a genuine New England meeting house, the gift of Revolutionary days to the generations following. It is not a church. As you approach it through the village of Alna you are disappointed. You say: "These good Maine people have deceived us. It is nothing but a big house." That is exactly what it is—a meeting house. But for a hundred and fifteen years it has stood there, the assembly place of a community, in its silent way bidding the generations put their fingers to their lips when they have been tempted to slander and falsehood, and suggesting the duties of honor and brotherly love.

The moment you are inside those walls you are transported to another century. The mist of time between the Revolutionary fathers and yourself is dissolved and you see them face to face. You are yourself metamorphosed, for there are the same old, square pews which they occupied, the pews in which half the congregation must sit with backs to minister. There are the same bare floors, the same uncushioned seats on which they enjoyed their weekly discomfort. The galleries, which hang between earth and sky, are an insidious proof of the undemocratic spirit of those times. The great, bare space for servants is quite distinct from the fine square pews in which the families of the elect gathered for the worship of the God of the race.

It was my good fortune recently to conduct a service from behind the fortification in which the New England pastor used to barricade himself. The entrance to it is only by a single, long flight of steps, well guarded at the top by a gate. Once within that fortress, you are secure from all attack. Moreover, your position, so far above the people, puts you at such a safe distance that no dart of a fierce look and no arrow of pointed criticism could reach you. As far as the heaven is above the earth, so far did the forefathers remove their minister from them. As I stood that Sunday afternoon and looked hopelessly down, down toward that congregation, in which each family had its plot of the sanctuary just as of the cemetery near by, I thought I could see a reason for the deep-toned, thunderous theology of a century ago. It was simply a problem of missiles and how to make them reach their mark. The longer the distance, the greater the charge and the louder and fiercer the detonation. So the minister, almost hidden in the safe retreat of his barricade, re-enforced by his canopied sounding-board, hurled his projectiles across the great abyss which lay between, hoping that the blaze of his theology might carry the projectile to the mark.

A modern sermon in such a place! It was an anachronism. It was like a Queen Anne porch on the Parthenon. It was the voice of one crying in the wilderness. It was a spoiled child of the nineteenth century trying to put on and fill the bristling armor of a King Arthur. You feel that your only resort in such surroundings is to plagiarize a sermon of Jonathan Edwards *in toto*. I believe that the most radical modern thinker, settled in such a church, preaching Sunday by Sunday in such a place, would become ultra-orthodox in a year by the very force of his surroundings. There is such a flavor of the past, such a smack of antiquity, that you cannot escape it.

The old church is used as a place of worship only when a volunteer preacher presents himself. But the congregation which reanimated this Revolutionary relic was such as to make even the smoldering embers of the vacation spirit burst into a flame of enthusiasm. The people came from the whole countryside around. Every sort of vehicle was in evidence, from the big, commodious farm wagon to the most modern "spider," ugly enough to fill the heart of a Doctor Grimshawe with delight. Even the towering majesty of the old-fashioned bicycle was not lacking. That congregation of three hundred and

fifty was no less picturesque when it was gathered after the service outside the meeting house, engaged in sermon criticism, the discussion of farm topics and the settlement of national problems, than when it was assembled within the great, square pews. Within, they hid themselves from one another behind heights of pew backs. But the service over, they unrolled themselves from the door of the sanctuary like an unfolding western cloud and spread themselves over the great stretch of lawn. And I believe that those sons of our hardy Maine fathers were better men from having come together in a place so crowded with memories of a sturdy and godly past. I am sure it paid, that summer Sunday afternoon, to reanimate this ancient temple and revive its worship.

The Mohonk Indian Conference

BY A. E. D.

For the first time in many years beautiful Lake Mohonk failed last week to have ready her autumn robes in which to greet the guests who annually gather in October to discuss the year's changes among the American Indians and the legislation still needed in their behalf. But she was lovely in her summer dress of green, and here and there bits of brilliant color suggested the attractiveness which will be wasted a few days hence on the mountain solitude because, as so often, dressmaking has been put off till too late.

For those who may still be uninformed concerning Lake Mohonk and its conferences, we will state that several miles west of the Hudson River, somewhat north of Poughkeepsie, lies the range of the Shawangunk mountains. Near the summit of Sky-Top, one of the higher of these, is a charming lake, framed in tree-clad and vine-clad cliffs. Along the shore stands a picturesque hotel which has expanded to large proportions. Mr. and Mrs. Albert K. Smiley, with Mr. and Mrs. Daniel Smiley to assist them, have made here a unique and delightful atmosphere which fills this house with homogeneous guests in a big home from May to October.

For several years the season has annually opened with an Arbitration Conference, and for sixteen years it has closed with a three days' conference on Indian affairs. The proprietor selects the members of these conferences, and generously places at the disposal of his guests the house and grounds with all their furnishings. Mornings and evenings are devoted to the conference. The afternoons are given to recreation, with boats, bowling alleys, horses and carriages, and stout staves for those who prefer to stroll through charming mountain paths with wonderful views over the broad valleys bounded by the Catskills.

Some of the 150 or more members of the conference this season are here for the sixteenth time. The absence of other familiar faces this year is notable. Among those greatly missed are Bishop Whipple, Ex-Senator Dawes and family, Captain Pratt of Carlyle, Dr. Frissell of Hampton, President Gates of Amherst and the Indians with their teachers who have often been a picturesque feature of this gathering. Still, educators, journalists, ministers and philanthropists in other lines of business are numerous. Here are Drs. Stoddard of the *Observer*, Ward of the *Independent*, Hallock of *Christian Work*, Abbott of the *Outlook*, Horr of the *Watchman*, Buckley of the *Christian Advocate*, Merrill of the *Christian Mirror*, and a number of others with pens in their hands. Presidents Slocum of Colorado, and Dreher of Roanoke, Generals John Eaton, T. J. Morgan, and C. H. Howard, with others like them, discuss effectively educational problems. Hon. Philip Garrett of Philadelphia presides admirably, as he did last year.

The recent outbreak of the Indians of north-west Minnesota furnished the chief specific theme of discussion, and several persons who have visited or lived among them told the familiar story of deceit and fraud by white men. These pillaged Indians are called the Pillagers. Twice their valuable pine lands have been appraised by white commissioners appointed by the United States Government at extravagant expense, which the Indians have been compelled to pay. Both these appraisements have been set aside as worthless, and a third is now in progress. Meanwhile the annual payments to the Indians have been cut down nearly one-half and their pine forests are passing into the hands of white men for a small fraction of their value. It is charged against them that some of them have been drunk and have resisted arrest. But it is claimed by their friends here that white Government officials have coaxed and tempted them to drink, and that drunken deputy marshals have been sent to arrest them. In consequence, as often before, several honorable lives of United States officers and soldiers have been sacrificed, while guilty ones profit by the results of the outbreak.

To a large extent the offices filled by the Indian Bureau are still used to purchase or give reward for political favors. Those who occupy these offices are removed with each change of Government administration. Some excellent appointments have been made, while many men entirely unacquainted with their business have been appointed. Such of these as have shown capacity to fulfill their duties have hardly become familiar with them before they have been removed to make way for new men to repeat the same process. A specific illustration is furnished in the case of Dr. Hallman, who had shown himself to be admirably fitted for the position of superintendent of Indian schools. His resignation was called for in order that his place might be given to a woman whose friends in Congress desired the place for her.

The platform this year adopted by the conference recognized the progress made in bringing the Indians to citizenship, in discontinuing reservations and providing education by the Government; pointed out the evils which continue to prevail through the application of the spoils system; appealed to the people of the United States to call on Congress to recognize the fact that the Indian Bureau is only temporary, and to provide means for bringing it to an end at the earliest practicable moment; and appointed a committee of seven, of whom Hon. Philip Garrett is chairman, to prepare and report to the conference next year a plan by which the work of the Indian Bureau can be transferred to other organizations, and thus taken out of politics.

The removal of the administration of Indian affairs from the control of politicians for their own personal advantage is the herculean task which ever confronts the friends of the Indian. When it shall have been accomplished whatever remains to be done to make American Indians into citizens of the republic will easily be brought about.

Lake Mohonk, N. Y., Oct. 14.

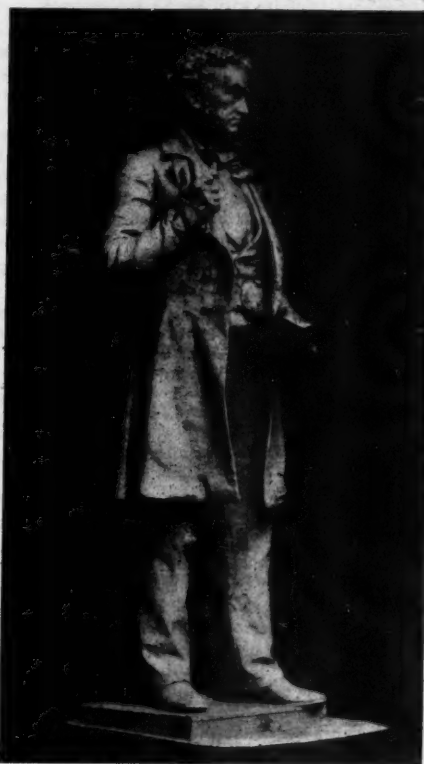
Pencilings

BY A PERIPATETIC

Thanks to the generosity of a former Boston schoolmaster, George B. Hyde, and the artistic genius of Daniel C. French, sculptor, the city of Boston now has a worthy embodiment in bronze of the outward form of Rufus Choate, "the best beloved of the great lawyers of his generation in Massachusetts"—to quote Chief-Justice Field of the Massachusetts Supreme Court. It stands in the splendid hallway of the Suffolk County Courthouse, Boston, and was unveiled in the presence of a distinguished company of lawyers, judges, State and city officials and eminent publicists last Saturday

morning, the sculptor also being present to witness the admiration which his work called forth in the way of applause, and to hear the distinct avowal on the part of the representative of Mr. Choate's kindred that they admire it not only as a work of art, but also as a "faithful portrait in form and feature of the living man as he abides in their loving memory."

Note how admirably the sculptor has revealed the rugged and yet mobile features of the great advocate, how the sinewy strength of the man, who was so regardless of dress, so little of a dandy, is revealed by the inanimate bronze. In very truth, as the orator of the day, Hon. Joseph Choate of New York City, said, it is an insoluble mystery how "an exotic genius, so ardent and tropical in all its manifestations, so truly Southern and Italian in its impulses and at the same time so robust and sturdy in its strength, could have been produced upon the bleak and barren soil of our Northern cape (Ann), and nurtured under the chilling blasts of its east winds." But that he



D. C. French, Sculptor

RUFUS CHOATE

did exist, labor mightily, achieve greatly and die all too prematurely history vouches; and how he appeared in action, as an advocate of his clients' cases, Mr. French has revealed in the statue, a picture of which we reproduce.

If space sufficed it would be interesting here to give an abstract of the admirable oration of Mr. Joseph Choate on this occasion, one in which the great nephew of a great man paid his tribute of personal indebtedness and love, as well as furnished to the men of this generation a re-appraisal of the characters of Webster as well as Choate.

Let it be noted, however, that neither the stress of professional rivalry nor that intimate knowledge of human nature which the lawyer acquires and so often permits to destroy his trust in his fellowman, nor ill health nor disapprobation of the community—for Mr. Choate in his last years was not in accord with the dominant convictions of Massachusetts—made him cynical, sour or embittered. Thus it is that, as Chief-Justice Field put it, "The sweetness of his temper as contrasted with the intenseness of his mind and the vehemence of his action is perhaps his best remembered trait."

Whence derived he this draught of "sweet

water" that kept him "tender and sympathetic as a woman"? Unquestionably from his religious faith, for, as his nephew said last Saturday:

His nurture to manhood was worthy of the child. It was "the nurture and admonition of the Lord." From that rough pine cradle, which is still preserved in the room where he was born, to his premature grave at the age of fifty-nine, it was one long course of training and discipline of mind and character, without pause or rest. It began with that well-thumbed and dog-eared Bible from Hog Island, its leaves actually worn away by the pious hands that had turned them. This book, so early absorbed and never forgotten, saturated his mind and spirit more than any other, more than all other books combined. It was at his tongue's end, at his fingers' ends—always close at hand until those last languid hours at Halifax, when it solaced his dying meditations.

Mid all the fierceness of the controversy between Unitarian and Trinitarian Congregationalists during the period in which he lived, Mr. Choate remained loyal to the orthodox faith of his fathers. Coming to Boston to reside, he joined the Essex Street Church (now the Union Church), of which Rev. Nehemiah Adams was then pastor. Twenty-five years later, when that church was celebrating the installation of Dr. Adams, Mr. Choate made an address which revealed completely the man who uttered it. Full of feeling, full of conviction, full of those references to history and literature which invariably adorned his speech and revealed his great mental accumulations, it also states more clearly than we remember ever to have seen it elsewhere the attitude of the lay mind, which insists that the clergy shall not dabble in politics, and shall not in prayer, song or sermon do ought to make the man in the pew remember that Saturday has just passed and Monday draws nigh.

In this address by the great jurist we find this sentence: "We believe that the sources and proof and authority of religion rest upon a written revelation, communicated by the Supreme Will to a race standing in certain specific abnormal conditions." Could anything be more Protestant and evangelical than that? Then follows a superb plea for the right and duty of the clergy to acquaint themselves with all that natural religion, science, literature, ancient and modern, have to contribute in the way of confirming or explaining the revealed, written Word. And then he adds what orthodox Congregationalists may be pardoned for dwelling upon in view of the assumption by their Unitarian brethren that most of New England's intellectual giants have been Unitarians:

I hold therefore—and I shall be excused by the friends of other denominations now and here present if I deliberately repeat and publicly record—that we have attended this church, attached ourselves to this congregation and adhere to this form of faith because we believe it to be the old religion, the true religion and the safest and because, also, we have thought that there was no incompatibility between it and the largest and most generous mental culture and the widest philanthropy that are necessary in order to complete the moral and mental development and accomplishment of man.

Thus spake the man whom his latest appraiser says was, next to Webster, the "chief of the heroic age of the American bar," and a man who made "everything in history, poetry, philosophy and literature . . . lend strength and luster to his professional duties."

"Life is in pansy colors; sad and rich with tender purples; veined even with black; yet glad with contrasting and prevailing gold; the sunshine that lies always at the heart of it."—Mrs. Whitney.

In and Around Chicago

Crusade Against Vice

The organization formed under the leadership of Rev. Dr. J. Q. A. Henry to fight against the vicious elements of the city and to compel observance of law is growing stronger every day. Public meetings are attended by persons of influence and importance, and the statements there made command the attention even of the city officials. The mayor has gone so far as to accuse Dr. Henry of uttering a falsehood in reference to his own conduct, and Dr. Henry in turn has repeated his assertion and challenged the mayor to come and listen to the proof which he is going to give publicly. It is matter of common fame that it is long since the police force was so inefficient or so closely identified with criminals as it now is. In the case of two murders recently committed it has given up the attempt to discover the guilty parties and has brought forward the theory of suicide as an excuse for lack of faithfulness. One of the worst charges against the police grows out of its attitude toward Mr. John Hill, who has been a terror to gamblers and gambling and whose house was blown up last summer at the risk of the lives of the inmates and who was accused of doing it himself for the sake of notoriety. At a recent meeting which Mr. Hill was addressing a number of thugs were present and at a certain signal opened on him with rotten eggs. Some of the offenders were arrested, but, although this clearly proves the enmity of the gamblers, the police seem in nowise anxious to make arrests or secure proof against those who are in custody. It is expected that Dr. Henry will make it uncomfortable for these violators of law and that his crusade will do for Chicago what that of Dr. Parkhurst did for New York.

Christian Citizenship League

This league proposes to give a course of free lectures in Willard Hall Mondays on topics of public interest and, so far as possible, in the interests of labor. The course began this week with an address from Mayor Samuel M. Jones of Toledo, O., on The Municipal Ownership of Public Monopolies. He would have the city own the water and gas works, the street railways and whatever else can be conducted with greater advantage to the people by public than by private ownership. He believes in the merit system, in a police service absolutely disinterested from politics and in furnishing the police canes rather than clubs.

Rock River Conference

This important body has just held its annual meeting in this city. It has reappointed ministers for the various churches within its bounds. It has passed resolutions approving the course of President McKinley, the policy of expansion, the direct control by the United States of the late colonies of Spain until their inhabitants are fitted for self-government, and demanding that these colonies be open to the gospel and to Christian education. While not exactly putting itself on record as opposed to all undenominational benevolence, at the request of the ruling elders and the entire membership of the Rockford Conference it agreed not to indorse such benevolence, but to leave each local church board free to grant or refuse undenominational aid. Over one report there was deep disappointment. During the past year there has been no gain, but a loss, in the number of probationers, church members and local preachers. For this there seems to be no sufficient reason. The property known as the Jennings Seminary, which is beautifully situated on the Fox River in Aurora, was given to the deaconesses as a home and for a school. The property is encumbered with a small debt which Mrs. Lucy Ryder Meyer, the head of the deaconesses, will find little difficulty in removing. The conference also passed a resolution that hereafter no one, save with exceptional gifts, shall be received to membership unless he has had a collegiate and a theologi-

cal training or their equivalent. In spite of sharp opposition the resolution was adopted by a large majority.

Dr. Gunsaulus Would Open Wide the Doors

Letters of acceptance to the joint pastorate of Plymouth Church were read at the service last Sunday morning from Dr. Gunsaulus and Mr. Haynes, coupled with the condition that admission to the church be made independent of creed or theological dogmas. The language which Dr. Gunsaulus uses is as follows:

I must be permitted to invite men into visible relationship with the kingdom of Christ upon the very terms Jesus insisted upon. I am convinced that the first necessity for my laboring effectively at Plymouth Church, indeed, the absolute requirement made by my heart and conscience, is the simplifying and strengthening of the articles of faith upon which the church sets up her banner and invites men and women to unite with her in the common task of making this a better world. I would make our statement less theological and more religious. One of the greatest and most profound Christians of modern times uttered what I believe to be the unspoken feeling of many a like minded and high-souled man and woman, when Abraham Lincoln said: "When I find a church which has as its creed the Lord's Prayer and the Sermon on the Mount, that church will I join." Now, I would have Plymouth Church open a door to a man as religiously great as Abraham Lincoln, however small he might be theologically. I would make the invitation and method of entrance into the church as wide and inclusive as her founder made them. If Plymouth Church feels, as I feel, that the hour has come in the history of American evangelical Christendom for a large advance movement conceived in the deeper faith to which all recent thinking and devotion have brought the human mind, and to be forwarded in harmony with the highest and broadest ideals of Christian life we know, I am ready with what I may have of voice and vision, of courage and faith, again to enter the dear old Plymouth pulpit.

He also insists upon permission to remain at the head of Armour Institute and that a sufficient sum of money be raised at the beginning of the year to meet the expense of the enlarged work which the church will undertake. He says that he is satisfied with the Creed of 1883, which most of the Western churches have adopted. The church voted to accept the conditions proposed, and appointed a committee of five to draw up a new creed. In taking this step Plymouth Church will only follow other churches in Chicago, few of which have ever insisted upon any dogmatic belief as a condition of admission into their fellowship, but with the Presbyterian churches all over the country have only sought credible evidence of regeneration. The South Church long ago adopted the Apostles' Creed as its standard of faith, and the Union Park the Creed of 1883. It is not probable that Dr. Gunsaulus desires to go farther than this, or that Plymouth will in any action she may take withdraw from fellowship with her sister churches. Neither she nor they care to demand more of their members than Christ demanded, or to set up any creed which is not in exact accordance with his teachings. FRANKLIN.

These men have recently been announced as preachers at Dartmouth for the coming year: Prof. Francis Brown, Union Seminary; Professors George Harris and J. W. Churchill, Andover Seminary; Pres. De Witt Hyde, Bowdoin; Dr. G. A. Gordon, Boston; Dean George Hodges, Cambridge; Dr. W. E. Barton, Boston; and Rev. H. P. Dewey, Concord. By vote of the trustees the Henry E. Parker scholarship, netting \$500 annually, has been established for graduates and held for two years, the holder at its expiration to serve as instructor if needed. The new heating plant is nearly completed. It is complete in its arrangements and will supply a great need.

In and Around New York

Changes at Plymouth Church

Rev. W. B. Allis, late of North Conway, N. H., has accepted a call to the Mayflower Branch of Plymouth Church and will begin work there on Nov. 1. Rev. Horace Porter, who has been in charge of the branch for some years, and under whom the work there has flourished, becomes associate pastor of Plymouth Church. Relieved of the work at the branch, Mr. Porter will give his entire time to pastoral work in Plymouth congregation. Dr. Abbott preaches on the last two Sundays of the present month at Cornell, when President Raymond of Union and Professor Genung of Amherst will fill the Plymouth pulpit. The Sunday school at the Mayflower Branch numbers about 600, and recently the school has been regraded. Not a few improvements have been made in the way of decorations and new furnishings.

Large Gifts to Education

Two gifts of \$100,000 each in one week are not bad for education or for New York. And they do not represent everything. Barnard College was heavily in debt. It was given three days to raise about \$35,000 to place it free from debt. It raised the amount within two days and secured the \$100,000 endowment. Almost simultaneously \$100,000 were given to Drew Theological Seminary for the erection of a chapel and for otherwise improving the seminary foundation. The givers of both sums refuse to have their names made known.

Great Gathering of Lutherans

About 2,000 young Lutherans were in this city last week attending the national convention of their league. They come from the Northwest, an official train bringing them from Chicago and from Pennsylvania. Their proceedings were held in English entirely, although they were made up of Norwegians, Swedes, Danes, Finns, Germans. It is one of the cardinal aims of the league to bring about a united Lutheranism, and it is believed that a common language is a mighty lever in affecting the change. Great care had to be exercised in the selection of speakers, and in the places for holding the different meetings, in order to recognize all synods, and give undue prominence to none. There was a great outpouring of Lutherans on the closing night, when a mass meeting was held in Carnegie Hall. The chief speaker was United States Senator Wellington of Maryland. The league is ten years old and has a membership of about 60,000.

Will Work Together Hereafter

The wonderful results of the war are still coming to light. While the North and South bury differences of the sixties, the Baptists North and South do the same. Three years ago a tentative arrangement in missionary work was entered into affecting Virginia, North Carolina, South Carolina, Kentucky and a few other States. Last week, at a meeting held in this city, the decision was reached that the Home Mission Society representing the Baptists North and the same society representing Baptists South should co-operate in Cuba. It may seem a small thing, but Baptists say that it means progress to a length that would not have been dreamed of a few years ago, and would hardly have been possible before the late war. The work to be undertaken in Cuba will be missionary, not educational, but it will not be in support of Dr. A. J. Diaz. That gentleman has returned to Cuba and is acting for the Publication Society in Philadelphia. The missionary societies do not like this arrangement. They say that the Publication Society should no more send out missionaries than they themselves should publish books. A joint committee has been named, and a study of the conditions will first be made. About \$3,000 of the funds collected by Baptists for the relief of Cuban Baptists remain undistributed, and an agent sails this week to look into the condition of affairs in Havana and place the money in the hands of those for whom Baptists gave it. CAMP.

THE HOME

The Marshes of Glynn

Ye marshes, how candid and simple and nothing-
withholding and free
Ye publish yourselves to the sky and offer your-
selves to the sea!

Tolerant plains, that suffer the sea and the rains
and the sun,

Ye spread and span like the catholic man who hath
won

God's knowledge and good out of infinite pain,
And sig out of blindness and purity out of a stain.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of
God:

I will fly in the greatness of God as the marsh-hen
flies

In the freedom that fills all the space 'twixt the
marsh and the skies:

By so many roots as the marsh-grass sends in the
sod

I will heartily lay me a hold on the greatness of
God:

O, like to the greatness of God is the greatness
within

The range of the marshes, the liberal marshes of
Glynn.

And the sea lends large, as the marsh: lo, out of
his plenty the sea

Pours fast: full soon the time of the flood tide must
be:

Look how the grace of the sea doth go
About and about through the intricate channels
that flow

Here and there,
Everywhere,

Till his waters have flooded the uttermost creeks
and the lowly lanes,

And the marsh is mesh'd with a million veins,
That like as with rosy and silvery essences flow

In the rose and silver evening glow,
Farewell, my Lord Sun!

The creeks overflow: a thousand rivulets run
'Twixt the roots of the sod; the blades of the
marsh-grass stir;

Passeth a hurrying sound of wings that westward
whir;

Passeth, and all is still; and the currents cease to
run;

And the sea and the marsh are one.

—Sydney Lanier.

A "Picture Mission" Loan exhibitions of paintings for the benefit of dwellers in the slums are not an uncommon phase of philanthropy, but an association for loaning pictures to be hung on the walls of hospitals is a new idea which comes from Alleghany, Pa. It doubtless occurred to some kind-hearted person that pictures would be as cheering to the sick as flowers. Why should there not be "picture missions"? When mind and body are not strong enough for reading or conversation, hands too feeble perhaps even to turn the pages of a magazine, a pleasing picture or two on the wall near a patient furnishes amusement and brightens many a tedious hour. In Alleghany, where the movement started, one of the first to respond to an appeal for a loan of pictures, to make the tour of the hospitals, offered sixty from his own home. There must be many other persons willing to spare some paintings or photographs from their crowded walls for a few weeks if assured of their safety, while families who close their houses for a part of the year might loan their pictures to the hospitals without any deprivation. Such a charity ought to appeal to all who have had experience with illness or who wish to share their blessings, and we hope the suggestion will be taken up in other cities.

What Remains A verse in Jeremiah furnishes the best text for a sermon on reserve power that we have ever seen: "If thou hast run with

the footmen and they have wearied thee, then how canst thou contend with horses? And if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of the Jordan?" A moment's thought will suggest the application and furnish abundant illustrations within the range of our own experience. If we are using up every bit of our vitality in the wear and tear of everyday life, what shall we do when great emergencies call for unusual exertion or endurance? If we exhaust our reserves of nervous force in petty cares and worries, what strength shall we have to face great trials? We do not value praise from the friend who always flatters, nor caresses lightly and indiscriminately bestowed. If one exhausts adjectives over mere prettiness, what is left for describing beauty or grandeur at its height? If terms of endearment are lavished upon acquaintances none is sacred to the best-loved friend. Many of us discover too late—when the test time comes and finds us wanting—that we have lavished on the trivial what should have been reserved for the most difficult and serious experiences of life.

October on the Marshes

BY ISAAC O. HANKIN

Under the cloudless sky of this October morning the river's surface shows its most metallic sheen. It is not like silver, for the blue of the heavens is in it. It is not a mere reflection of the sky, for it is alive with countless ripples—light that gleams and dances, shadows too swift and elusive for the keenest eye to single out, which give each gleam its due relief of dark. Its smile of welcome as we meet it at a turning of the road is like the light in the eyes of a friend who bids us welcome at her door.

The thicket overrun with yellowing vines, whose grapes invite the eye and sting the tongue, gives place about our path to the full light of the sky. Beyond a gentle slope of vivid green the marshes broaden, their level broken only by forest-covered islands here and there and the smaller islets made by the salt haymows. Far away are white sand dunes that mark the ocean shore, and grassy hills, posted like sentinels to watch the sea. Waving brown grasses, whose blades and spears still glisten in the sunlight like the jeweled sheath of a caliph's scimitar, hang over the edge of the brimming river. Far away a white sail moves above the marsh on unseen waters, but except for that the whole life of the scene is that of the October wind cool on our faces and made visible in ripple and in waving grass.

This is the meeting of continent and ocean, the debatable land where the tides at flood argue for the sea's right and at ebb invite the forces of the earth to build and repair and take possession. Its life is a thing apart, having its own laws, born of the union of the sea and shore. Its inhabitants must be prepared for flood as they are rooted in the mire. The breath of the wind grows salt as it blows over its wide spaces. It has the level of the sea without its shrinking and return, and the appearance of the earth without solidity or fear of drought. Its grasses must be cut and gathered with permission of the tides and its mows of salt hay, lifted up upon

their platforms, wait for connivance of the frost before the ways are firm enough to bear the loaded wagons to the waiting barn. Along the edges litter of brown wrack, in which shells and driftwood mingle, tell of the floods, and the mower's scythe reveals skeletons of sea creatures stranded and devoured.

Strange forms of plant and flower—the mermen and mermaids of the vegetable world—grow among the wet, salt grasses. They are fleshy in stem and leaf like sea weed, but often strangely beautiful in flower. Even the land plants near the edges feel the spell of the ocean's presence. June has more deeply tinted roses here than any inland hill can show. The autumn nourishes its brilliant seaside golden-rods and asters, and so long as killing frosts withhold their sting the pimpernel opens every pleasant morning to the sun. The ocean birds with their long legs and bills come seeking the sea's bounty, but there are land birds also. The redwings nest on the tussocks of the marsh, the seaside finches and sparrows spend their shy and happy lives within reach of the salt breath of the sea, and the reedy edges of the marsh hear their pleasant songs.

September is the month of richest color in this disputed land between the ocean and the shore, but the ripened, if more sober, hues of October are not less wonderful. The mown levels are all in green and brown, with here and there a patch of samphire deepening into crimson. In neglected corners and along the creek and river banks the grass waves in rippling brown lights that are lustrous in the sun. The yellow of golden-rod is faded about the shore and the purple of asters, but the woods are kindling. Already hickories are bright and oaks are changing. The marshes have had their turn, it is now time for the upland. From the crimsons and yellows of wood and thicket the heart turns for relief and delight to these level spaces of cool brown and green lighted by the blue gleams of the river as a face is lighted by a kindling eye. To the delight of beauty the marshes add the thought of peace and quietness. So the sky rests one's thought in the strain of great excitement—its amplitude, its quiet, its slow moving clouds, its constant stars, after the confusion of strange experiences.

Beautiful as the salt marshes are seen from the hills that bound them, they are most beautiful from the lower ground. It is their level that enchants the eye. Here is an island crowned with oak forest. From the hilltop it seems flat and insignificant—a rounded patch of green amid the brighter colors of the marsh. But from the marsh edge it obtains both dignity and beauty. We look up to it as to a green dome set apart for worship or delight. The sense of breadth, the response of the level earth to the brooding sky, the suggestion of the ocean's charm of wide expanse, joined to the interplay of earth's delightful greens and reds and browns, keep us in love with this middle ground of the inconstant wave and the slow-growing seed, of the salt tide's ebb and flow and the ripening sun's appeal for harvest.

The song of the incoming water, pushing and whirling under the bridge, urged from behind by the great uplift of the sea, tells of the ocean's strength, as the

quiet growth of rush and reed and the salt grasses tells of the earth's stability. Looking from some gentle hill, knee deep among the purple asters, over thickets of bay and scarlet rose hips, we see across this wonderful level space the river—deep blue now that the wind has left it to itself—and far away the wider blue of the distant ocean above a white lip of the snowy dunes. Then we forget the rivalry and think of the marshes as the wedding place of sea and shore.

The Elijah of Mendelssohn

BY HELEN M. NORTH



The writer of the *Elijah*, Felix Mendelssohn-Bartholdy, seems nearer to us than any of the other composers of great oratorios, for he lived and died within the present century (1808-47). His life numbered only thirty-nine

years, yet in its narrow space was crowded a great number of excellent works. Like Handel and Haydn, he was a German boy, and was born of Jewish parents. He lived for the most part in Berlin. Unlike the traditional genius, he had wealth and comfort and a peaceful life, and needed not to toil for his living. These favorable circumstances did not, however, prevent the early and active development of his great talent for music. He studied and traveled much. His musical tastes were quickened by the companionship of his dearly loved sister Fanny, who was herself a distinguished musician. Affection in the home circle, in the city which was his home and in the state was his in rich abundance, and his joyous, cheery compositions witness to the gentle gayety of his heart.

Mendelssohn's musical genius developed early. While he was yet a young man he was a musical director at Dusseldorf. At thirty-four he founded the Leipzig Conservatory and became its director. His sonatas, symphonies, chorales, Songs without Words, and other noble oratorios would have separately brought Mendelssohn a high name among the musicians of the world; but the *Elijah*, an oratorio composed during the last years of his life, cemented the tie which binds him to the hearts of all music lovers, and is his most famous work.

The idea of this oratorio was suggested to its author by a certain verse in 1 Kings 19, "Behold the Lord passed by," and as he read he said, "Would not that be splendid for an oratorio?" The plan was slowly maturing in his mind for several years. He intended to make use of the leading events in the history of *Elijah*, and Dr. Smith, in his *Dictionary of the Bible*, says that the oratorio is the best possible commentary on the first book of Kings. Some of the more important representations in the *Elijah* are the prophecy of drought, the land parched and dry, the people suffering, the raising of the widow's son by *Elijah*, the sacrifice to Baal by the false prophets, the coming of rain upon the thirsty earth in answer to

Elijah's prayer, the persecution by Jezebel, the ministry of angels to *Elijah* and his translation to heaven. Mendelssohn wrote to a friend, "I figure to myself *Elijah* as a grand and mighty prophet, such as we might again require in our day, . . . energetic, zealous, but also stern, wrathful and gloomy, a striking contrast to the court myrmidons and popular rabble, in fact, in opposition to the whole world and yet borne on angels' wings."

The oratorio opens with a musical picture of the distress of Israel over the terrible drought, and the first chorus, "Help Lord," voices the condition most effectively. To the passionate prayers for help the sweet voice of the young Obadiah answers in the beautiful solo, "If with all your hearts ye truly seek him." The most dramatic and interesting portions of the oratorio, in the opinion of many, are the scenes of the sacrifices, when the prophets of Baal, in a fierce, barbaric chorus, call long and vainly on their god, the rich, rushing chorus, "Thanks be to God," when the abundant rain falls at length, and the exquisite passages when the prophet *Elijah* utters his despairing cry in the desert, "It is enough," and angels come to him in the peculiarly sweet, well-known trio, "Lift thine eyes to the mountains," while the chorus adds the assurance, "He, watching over Israel, slumbers not nor sleeps."

The oratorio was first produced at a great musical festival in Birmingham, Eng., in August, 1846. The good Mendelssohn was delighted with its reception by the English people and wrote to his brother Paul: "No work of mine ever went so admirably the first time of execution or was received with such enthusiasm both by musicians and the audience. . . . It was quite evident at the first rehearsal that the musicians liked it and liked to sing and play it, but I own that I was far from anticipating that it would acquire such fresh vigor and impetus at the performance. . . . During the whole two hours and a half that it lasted the large hall with its 2,000 people and the large orchestra were all so fully intent on the one object . . . that not the slightest sound was to be heard in the whole audience. . . . How often I thought of you during that time . . . more especially when they sang and played the final chorus with *furor* and when, at the close of the first part, we were obliged to repeat the whole movement. A young English tenor sang the last air with such wonderful sweetness that I was obliged to collect all my energies not to be affected and to continue beating time steadily."

The queen was charmed with Mendelssohn's music and invited him to her own music-room, where he played and sang to her and she to him. And the prince gave him his own copy of the *Elijah* libretto, in which was written in his own hand: "To the noble artist who, though encompassed by the Baal worship of false art, by his genius and study has succeeded, like another *Elijah*, in faithfully preserving the worship of true art, once more habituating the ear, amid the giddy whirl of empty, frivolous sound, to the pure tones of sympathetic feeling and harmony—to the great master who, by the tranquil current of his thoughts, reveals to us the gentle whisperings as well as the mighty strife of the elements, to him

is this written in grateful remembrance by Albert, Buckingham Palace."

Long after the oratorio had been pronounced a success by the public Mendelssohn labored, revising, rewriting, transposing and in all possible ways striving to bring it to perfection, and not for several months after its first production would he give it to the publishers. One of his biographers says that Mendelssohn wore his life away in this close study of the *Elijah*, but it seems highly probable that the death of his beloved sister Fanny, who had ever been a part of all his life, occurring in the spring after the *Elijah* was first presented and while he was still revising it, touched the tender heart of the great musician so powerfully that his own life springs soon failed.

He died at Leipzig in November, 1847. Great honors were paid to his memory. His pall was hidden with masses of palms and flowers. A great procession of civil and military and university professors escorted his body to the train which was to bear him to Berlin. Choirs along the route came to give the honor of requiem and hymns. The train reached Berlin just as the sun was rising, and the cathedral choir received it with the choral, "*Jesu, mein Freund*." The body was placed by the side of that beloved sister Fanny, whose death he so truly mourned.

The Little Lad's Prayer

BY REV. C. D. WILLIKEN

The home circle was all but complete at the evening hour: father buried in the *Bulletin*, mother with a piece of embroidery, Aunt Margaret at the piano and Uncle John recounting an episode of the day, when a rustle was heard at the door and in bounded the little lad with a laugh, clad in pajamas and ready for bed. He had come to turn a few somersaults on the couch, give and take a round of kisses and say good-night.

Father lost his place in the paper to smile at the antics which for safety were being performed over a pile of pillows. Mother dropped her work to look with doubtful approval, and Aunt Margaret turned to remark that boys were certainly not like girls. Uncle John cut his story in two to encourage the sport and give instructions where improvement was possible. He was a favorite uncle, whose advice, when asked, usually favored mitigation of merited punishment. Memory recalled a former mischievous boyhood, so it was naturally "put yourself in his place" and the withe more than once was argued away.

But bedtime was bedtime and no attempt was made to trespass upon its limits. Seeing a smile still lingering in the paternal eyes the lad went thither for the first kiss, and then around the room the heart's exchange was made, always last, and never least, with his mother, where caress was tenderest.

"Come, my boy," she said, "kneel down here and say your prayer with us all. Come."

Father looked again at his paper, the lines blurred; the piano ceased and Uncle John was still.

"God bless papa and mamma, Aunt Margaret, Uncle John, and God bless lady Bunner and Wee, and God make me a good boy. Amen."

Wee had come to the door for directions about the next day's marketing, his round face encircled in a braided queue, but he restrained the usual Mongolian chuckle with which he was wont to announce his presence. He had a liking for the lad and often bestowed forbidden tidbits. He had caught the words "and Wee," and gazed with a superstitious wonderment. The Chinese servant's name had long been nightly linked, in this petition, with lady Bunner, a good soul living near, a sort of family convenience, always ready to fetch and carry, who had wept and laughed over the child from his infancy.

"Good-night!" The little lad was gone and soon at play in his dreams.

The custom had been to kneel by the small white bed, and alone. Was it chance or some good messenger, guardian of our welfare, that spoke through the lips of a mother inviting a prayer with us all? We see darkly, but the Father knows his ways and we unconscious do his bidding. This night it brought into home a gleam celestial through the heart of a child, which each seeing acknowledged with silent devotion. So the prayer was answered in the moment of asking. "Of such is the kingdom of heaven."

The Art of Visiting

BY ESTELLE M. HURLI.

Much has been written on the art of entertaining, which may be briefly summed up as the art of making the guest feel at home. Less has been said on the art of visiting, which may be reduced to a corresponding formula as the art of making one's self at home. Simple as such principles appear, it is not altogether easy to follow them. Neither entertaining nor visiting can be considered a haphazard matter even on the simplest scale; both require tact and consideration. Usually the hostess devotes far more attention to the subject of entertaining than the guest gives to the subject of visiting. This is certainly a one-sided state of affairs. The guest should study to give as well as to receive pleasure.

Assuming the general principle that the visitor is to make herself at home in the family, her first care should be to familiarize herself with the details of the domestic routine—the hours for meals, the times for rising and retiring, the regular program of hours for calling, reading, sewing, writing, etc. The welcome guest accommodates herself at once to all these appointments, however different from her usual habits.

Selfishness is the root of all evil in visiting as everywhere else in life. As the hospitable hostess forgets self in trying to make her guest happy, so the guest with reciprocal self-forgetfulness should seek in every possible way to subordinate her individual tastes to her new surroundings. The doctor's daughter may visit a minister's family and find the church work in which they are engrossed an entirely unfamiliar field. Nevertheless, she must enter the new life as heartily and sympathetically as one of the family, co-operating in all their plans and interests. The city girl visits her country cousins and finds them busy with gardening, farming and the affairs of village life. If she hold herself

aloof from these unfamiliar pursuits, affecting to be ignorant or disdainful of them, she shows both ill-breeding and inherent selfishness. Trying to learn something of this unknown life, and sharing as far as possible in it, she endears herself to her friends as a most welcome guest.

In some families life seems to center in and revolve about the children; in other households, as of professional people, literary subjects are of chief interest; sometimes music comes first; and in many circles social pleasures fill the time. The guest knows beforehand what manner of people she is visiting, and is usually invited because of some common bond of sympathy or interest. She should, therefore, prepare herself to be so far as possible in perfect touch with her surroundings. The welcome guest is no alien in our midst, to whom our affairs and interests must be explained or apologized for. She seems to understand everything intuitively and fits into her place quite naturally.

A guest's contribution to the family enjoyment may be active as well as passive. It is not hard to learn how one may be useful and attentive to the various members of the household. The little girls will like help in their dolls' dressmaking, the boys on their scrap-books and stamp collections, the mother on some new fancywork. The father and brothers like to be entertained at the right time (not when they are reading the newspapers) with music, conversation or games.

It is always gratifying to host and hostess to see their guest well dressed. A little pains taken to change one's gown of an evening, even if tired from the day's pleasures, and to vary one's costumes as much as may be with fresh laces and ribbons will be well worth while. It is also due to those whose hospitality one is enjoying to be courteous and agreeable to all whom one meets under the same roof. To assist one's hostess in entertaining others is often the most acceptable service one can render.

There is a long list of "don'ts" which go to make up the code of the welcome guest beginning with, Don't see any family jars. The awkwardness of servants, the naughtiness of children, the misunderstandings of elders should be as if they were not to the visitor. The guest must never criticize, never interfere, never offer advice unsought, never dictate to children or servants, never complain, never be out of sorts.

If all these virtues seem beyond the reach of ordinary human nature it must be remembered that they are made easier by the kindness of the hostess, who has equally high ideals in the reciprocal virtues. Doing all in her power to smooth away difficulties, she makes the guest's duties a pleasure and no burden. A visit creates a temporary Utopia, in which heavier cares are laid aside and perplexities concealed. In such favorable conditions it is one of the pleasantest privileges of life to be a welcome guest.

Tea and toast used to be considered the ideal invalid diet, but up-to-date doctors sound a warning against it. Few articles of food, they say, are harder for the weakened stomach to digest than hot buttered toast.

Closet and Altar

Prayer is the broad channel which conveys the gifts of God into our souls.

Grant, Lord, that I may not mangle and dismember thy Word, but study it entirely, comparing one place with another. For diamonds can only cut diamonds, and no such comments on Scripture as the Scripture.—*Thomas Fuller.*

Never weather-beaten sail more willing bent to shore,
Never tired pilgrim's limbs affected slumber more,
Than my wearied sprite now longs to fly out of my troubled breast.
O come quickly, sweetest Lord, and take my soul to rest!

Ever blooming are the joys of heaven's high paradise,
Cold age deafs not there our ears nor vapor dims our eyes;
Glory there the sun outshines, whose beams the blessed only see.
O come quickly, glorious Lord, and raise my sprite to thee!

—*Thomas Campion (1567-1620).*

All Godlike things are joyous. They have touched God, and so they carry with them an irresistible gladness everywhere.—*F. W. Faber.*

Lord, before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning. Thus I am always in the extremities; either my sins are so small that they need not my repentance, or so great that they cannot obtain thy pardon. Lend me, O Lord, a reed out of thy sanctuary truly to measure the dimensions of my offenses. But O, as thou revealest to me more of my misery, reveal also more of thy mercy.—*Thomas Fuller.*

The good I have is from his store supplied;
The ill is only what he deems the best;
Him for my friend, I'm rich with naught beside,
And poor without him, though of all possessed;
Changes may come; I take or I resign;
Content while I am his and he is mine.
—*Henry Francis Lyte.*

My God, make me, though a lowly, yet a fruitful tree.—*Christian Scriver.*

A PRAYER OF THOMAS A KEMPIS

Grant me, O most loving Lord, to rest in thee above all creatures, above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtilty, above all riches and art, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all gifts and favors that thou canst impart to us, above all jubilee that the mind of man can receive and feel; finally, above angels and archangels, and above all the heavenly host, above all things visible and invisible, and above all that thou art not, O my God. It is too small and unsatisfying, whatsoever thou bestowest on me apart from thee, or revealest to me, or promisest, whilst thou art not seen, and not fully obtained. For surely my heart cannot truly rest, nor be entirely contented, unless it rest in thee. Amen.

This and That

Admirers of *The Congregationalist's* cat, "The General," will be interested to learn that the Chicago commissary depot boasts of a valuable mice catcher and pet named "The Colonel." General Merritt took with him when he sailed for Manila three kittens, children of The Colonel. Cats are useful on all ships of the navy, and it is said that the United States annually purchases large numbers to protect the great storehouses of army and navy.

English women who are fond of gardening and outdoor life will be encouraged to earn their living as small farmers if the Countess of Warwick's idea of an institution for special training in the lighter branches of agriculture succeeds. The new school will be opened this month in connection with Reading College, and will provide instruction in flower and fruit growing and packing for market, cultivation of mushrooms, bee and poultry raising and dairy work.

One of the most able and successful business women in the world is Mrs. Solomon Sassoon, who lives in India and is a member of a Jewish firm well known in commercial life. At her husband's death this remarkable woman succeeded him in a position of enormous financial importance. She is now managing partner of the business at its headquarters in Bombay. She is also president of various companies in which the Sassoons hold the controlling interest and takes the chair at their board meetings.

As cold weather approaches we enjoy rich, warm tints in our house decorations, as well as in dress. Red is peculiarly stimulating, while blue is correspondingly depressing. An experiment to show the effect of color was tried by some enterprising person. Two rooms, one furnished in red and the other in blue, had exactly the same temperature, but it was found that nearly every person who entered the two apartments pronounced a difference of from four to six degrees of heat in favor of the red room.

Dr. E. Benjamin Andrews, who is now at the head of Chicago's school system, declares himself in favor of sex equality among his teachers. He is reported as saying in an interview: "I believe in having both sexes represented among the teachers all through the schools, from primary to high. Let teachers be chosen solely with regard to their merits as teachers and the sex matter will take care of itself. I am a thorough believer in equality of salary between the sexes. I would not make any discrimination in any grade in favor of either sex. Those who can do the same work should receive the same pay for it. There is no other fair way of treating them."

Women of Charm

In a new collection of essays, entitled *Worldly Ways and Byways*, by Eliot Gregory ("An Idler" of the *New York Evening Post*), is a chapter on Charm. As a man's explanation of the secret of woman's attractiveness and power this extract will be found interesting:

Women endowed by nature with the indescribable quality we call "charm," for want of a better word, are the supreme development of a perfected race, the last word, as it were, of civilization, the flower of their kind, crowning centuries of growing refinement and cultivation. Others may unite a thousand brilliant qualities and attractive attributes, may be beautiful as Astarte or as witty as Madame de Montespan—the women who discovered the secret of charm have in all ages and under every sky held undisputed rule over the hearts of their generation.

When we look at the portraits of the women history tells us have ruled the world by their charm and swayed the destinies of empires at their fancy, we

are astonished to find that they have rarely been beautiful. From Cleopatra or Mary of Scotland down to Lola Montez the tell-tale coin or canvas reveals the same marvelous fact that they were not beautiful women—these historic charmers. We wonder stupidly how they attained such influence over the men of their day—their husbands or lovers. We would do better to look around us or inward and observe what is passing in our own hearts.

Pause, reader mine, a moment and reflect. Who has held the first place in your thoughts, who has filled your soul and influenced your life? Has she been the most beautiful woman of your acquaintance, the radiant vision that dazzled your boyish eyes? Has she not rather been some gentle, quiet woman whom you hardly noticed the first time your paths crossed, but who gradually grew to be a part of your life, for consolation in moments of discouragement, for counsel in your difficulties, and whose welcome was the bright moment in your day, looked forward to through long hours of toil and worry?

It is just in the subtle quality of charm that the women of the last ten years have fallen away from their elder sisters. They have been carried along by a love of sport, and by the set of fashion's tide, and probably do not stop to ask themselves whether they are floating. Nor do they realize all the importance of their acts or the true meaning of their metamorphosis. . . . I only want to ask my sisters one question: Are they quite sure they are the gainers by these changes? Do they imagine, these "sporty" young females in short-cut skirts and mannish shirts and ties, that it is so very seductive to a lover or a husband to see his idol in a violent perspiration, her dragged hair blowing across a sun-burned face, or panting up a long hill on a bicycle, frantic at having lost her race?

The woman who proposes a game of cards to a man who has dropped in to pass an hour in her society can hardly expect to leave a particularly tender memory in his mind as he walks away. The girl who has rowed or ridden or raced at a man's side for days with but the one idea of getting the better of him at some sport or pastime cannot very reasonably hope to be connected in his thoughts with ideas more tender or more elevated than "odds" or "handicaps," with an undercurrent of pique and irritation if his unsexed companion has "downed" him successfully.

What man, unless he be singularly disolute or unfortunate, does not turn his steps when he can towards some dainty parlor where he is sure of finding a smiling, soft-voiced woman, whose welcome he knows will soothe his irritated nerves and restore the even balance of his temper, whose charm will work its subtle way into his troubled spirit? The wife he loves, or the friend he admires and respects, will do more for him in one of those quiet hours where two minds are in communion, and come closer to the real man and move him to better efforts and nobler aims, than all the beauties and "sporty" acquaintances of a lifetime. No matter what a man's education or taste is, none are insensible to such an atmosphere or to the grace and witchery a woman can diffuse into the simplest surroundings. She need not be beautiful or brilliant to hold him in lifelong allegiance if she but possess this magnetism.

Tangles

84. ANAGRAM

The nation's Cassandras, in heart-rending diction, Say I AM ITS PERIL, its greatest affliction, The cause of untold international friction, And urge my extinction, at least my restriction. While others, with cheerful and certain conviction, As stoutly deny my alleged dereliction, And claim I am wholly a creature of fiction.

M. C. S.

85. WHAT

What cost the country much of gold,
And many ships to do it,
And many lives and much ill will—
How well we prophets knew it!

Yet's worth the precious sacrifice,
As certain people view it.
I only pray the natives may
Never have cause to rue it!

What crazy individuals
Are still wildly pursuing,
Though many shots—perhaps some lives—
Are wasted in the doing;
And while with empty cartridges
The weary land they're strewing,
With sated curiosity
Their tireless zeal we're ruling.

MADEL P.

86. PROVERBS IN THE FAMILY

US ES ST	SS AN AR
RE ED ED	LA EL RO
YS PE DE	HA GE MO

URE ENT STE	ADO OTL OVI
RYI NGN ONG	PYT REP EIS
HEW ATL HAP	NHA ING MAR

Find six numbers such that each one exceeds the one that follows by the same quantity, and such that the first exceeds the last by 2 1-2. These numbers expressed as fractions in their lowest terms indicate the order in which the letters of the first two squares are to be taken. For instance, the second of the numbers, 4-1, indicates the fourth place in the first square, that is, "re." Afterward let 1 in the denominator denote the second square and 2 the first square. Also supply the same key to the second pair of squares. In this way will be found by suggestion two proverbs conveying the advice of a prudent father, and two proverbs the answers of an impetuous son. What are the proverbs? L. F. BACHER.

87. DOUBLE ACROSTIC

Fill in the blanks in the following quotations from Shakespeare's *Tempest*:

- "Methinks our garments are now as fresh as when we put them on first in *****"
- "Go bring the *****"
- "O'er whom I give thee power, to this place."
- "This is no fish, but an ***** that hath lately suffered by a thunderbolt."
- "Sword, pike, knife, gun, or need of any ***** Would I not have."
- "These gentlemen who are of such sensible and nimble *****"

That they always use to laugh at nothing."

The initials and finals are referred to in these quotations from the same play:

- "Thou call'dst ME up at midnight to fetch dew From the still-vex'd Bermoothes."
- "Most bounteous LADY, thy rich leas Of wheat, rye, barley, vetches, oats and pease."

F. L. S.

88. PHONETIC CHARADE

Though you FIRST LAST and long.
In the end 'twill be clear
That the WHOLE will be wrong
Unless placed in the rear.

NILLOR.

ANSWERS

79. In-side out.
80. 1. Model. 2. Colors. 3. Sketch Book. 4. Palette. 5. Drawing card. 6. Chinese white. 7. Blue black. 8. Magenta. 9. Solferino. 10. Mad-rider. 11. Dragon's blood. 12. Foil.
81. What's, swath, thaws, 's what. 2. East, seat, cats, sate, teas. 3. Takes, Kate's, skate, steak, Keats, Stake.
82. 1. "Meet (meat) it is: I set it down." 2. "O . . . what a mighty falling off was there."
83. Dissipation.

Solutions came from Nillor, Middletown Springs, Vt., to 74, 75, 76 (Nillor's own), 77, 78; L. B. Portland, Me., 76, 77; George B. Sparks, Chicago, Ill., 76.

"I am confronted with a check at the very outset," says solver Nillor, "as I usually am whenever I encounter one of Mabel P.'s tangles. It was only a 'happy inspiration' that enabled me to see 'Dey and Knight' in 'Day and Night,' and in this 'Marriage in High Life' I can see nothing save 'Earth and Sea,' which, given a double portion of poetic license, might be forced to do duty if nothing better could be mustered." What does Nillor make of 86?

The Conversation Corner

WHO is this bright and cheery lass, and why do I print her picture? Her home is in East Tennessee, and the picture shows an epoch in her young life.

She is bidding good-by to her numerous dollies. She did not want to lay them aside, but all her friends, she said, "had given up dolls long ago." She had about as many more, not shown in the picture.

I wonder what girls do with their outgrown dolls—probably keep the favorite one as a relic, and distribute the rest among doll-less children; the making others happy would surely mitigate their sorrow at parting with their darling playthings!

The next letter is from another Tennessee Cornerer, whom I called upon exactly one year ago from the day when you will read this:

NASHVILLE, TENN.

Dear Mr. Martin: One of my vacation trips was to go to Cherokee Park and get some Resurrection Fern. It is a fern that grows up high on the bark of an oak tree. We get it and put it in water; then, if you want to, you can take it out and let it get dry and it looks as if dead; then put it back in water and it will come out green again. That is why it is called "Resurrection Fern." It only grows in the South, and only on oak trees. I will send you a little piece, so that you can see it. I enjoy reading the Conversation Corner.

THEODORE D.

The fern is in the Cabinet, where other Cornerers can see it, too. I have now three letters from "York State."

HORNELLVILLE, N. Y.

Dear Mr. Martin: I am five years old, and my papa is writing this for me. I am going to school next Monday. One of my playmates gave me a picture and a handkerchief, and another a kitty with a pincushion on its back.

RUTH B.

My Kitty Clover has just run into my library in an excited condition and jumped up on my desk beside me, with his back looking like a pincushion full of pins; I think he sought refuge from the "Tullians," who are digging a deep trench along the street in front of the house, and occasionally firing off a blast, when the little "Tullian" boy shouts, *Fv'er!* I am sure Ruth is one of those New Hampshire-New York children whom we found at Sackett's Pond last summer and whose picture I showed you in the Corner (July 21). By one of those little coincidences which you Cornerers always notice, the young lady who was with them at the pond has called upon me since I began this Corner; she is just going to her school in Georgia and promises to send us any specially interesting snap-shots.

FAYETTEVILLE, N. Y.

Dear Mr. Martin: Can you tell me how far a boy can fall and land on hard ground and not hurt himself? Why is it a man cannot fall without hurting himself as far as a boy can? The other day a little boy of about 3 years old fell from one of our two-story windows, 14 1/2 feet high, and did not hurt himself. Do you no of any boy who would like to trade stamps?

HAROLD O.

"Know," I do not "no" any particular

boy, but the Corner woods are full of them; look in your scrap-book for past correspondents on that subject, and keep an eye out for future ones. Neither can I tell exactly how far a boy or a man can fall and not get hurt. When I was a small boy I fell off the "high beams" in our barn—and sprained my ankle. The day I got your letter, while going down hill in a neighboring town (the road was being repaired), I fell off my bicycle—and was not hurt at all. Does that prove that the boy in the barn was old, and the man on the wheel young? Ask your "why is it?" of the physiology teacher in your school.

PEEKSKILL ON THE HUDSON.

... There are lots of plums on the Abundance plum tree, and they are fine. Mamma



says she thinks we have eaten a bushel. There are 13 or 14 plums on the tree near the barn in the same yard, but they are not ripe yet. A little while ago the apple tree in the yard split in two. There was a cat bird's nest in it, and we think there were young birds in it, but we could not see them. We put the nest in the next tree, but the birds don't seem to use it. There are young wrens in the second squash from the barn. There are 2 nests of young chirping sparrows. One is in the hawthorn and the other in the sweet apple tree.

My garden is doing pretty well. My rose had 18 buds at one time, and now there are 4 or 6 blossoms and quite a good many buds. The larkspurs did not do very well. Some of them died, but the rest are budded. The poppies are doing well. There are some pumpkins getting large. I hope there are going to be some. Yesterday morning a great, big Maltese cat, with a collar, ribbon and bell on, came and looked around. We gave it some milk, and when we were gone to Sunday school it went away. We went blackberrying this morning and I picked nearly two quarts. We went straight over to the brook, and followed it down to Peter's. Mamma said we could have the room between the stone wall and barn (under the roof) for a house and we have been fixing it up. We have a table, chair, cushion and pitcher, and

we put cat-tails around. Before Hugh left [for college?] we went fishing down at the reservoir. The 1st time we caught 8 pumpkin seeds. Shang got 5, Hugh got 2 and I got 1. The 2d time we got only 3. MARGARET R.

For careful observation and accurate description Margaret would take a prize. But what "jolly good times" they will have in that barn chamber!

Mr. Martin

Corner Scrap-Book

"ZION'S BANK"

Since the column devoted to this quaint old poem (Aug. 25) I have received a large number of other letters about it, many inclosing copies of the verses and all confirming the wide and useful religious impression made by them as contained in the original booklet or pasted in scrap-books. An interesting fact is sent by the daughter of Mr. N. Broughton, Jr., whose name is on the imprint of several of the "black-glazed" booklets I have received, as the depository of the American Tract Society of Boston, as it was often called, in distinction from the old society in New York, the former having been formed as a protest of anti-slavery people against the alleged pro-slavery position of the latter. Many of the "old folks" will remember the depository of the Boston society at 28 Cornhill, and the great amount of useful literature published and distributed by it among the soldiers in the War of the Rebellion.

He tells me that he well remembers publishing the poem, and that during our Civil War many copies were purchased by benevolent persons and placed in the pockets of shirts sent from the North to our soldiers at the front. One man in New York used 10,000 copies in this manner.

A few days after Mr. Broughton sent this message he passed on to his heavenly home. So many letters have come in regard to this poem, I will repeat that copies of the booklet, printed in imitation of the original publication, can be obtained at the Congregational Bookstore, at five cents each. The lady who asked for these verses writes:

EDGARTOWN, MASS.

... I was delighted to get the poem which my dear mother used to recite to us children when I was a young girl at home in London, Eng. Now I am going to ask you about another poem, called, I think, the Child's Dream, beginning:

O mother, dear mother, such a dream
As I have had tonight,
Such fields, such flowers, such bright array,
And such a heavenly sight.

A. L.

BOOKS OF THE BIBLE

WHIGVILLE, CT.

Dear Mr. Martin: ... I have fragments of another poem in my mind which I committed to memory when a child. I have often wished I had it complete.

In Genesis the world was made,
By God's creative hand;
In Exodus the Hebrews marched,
To gain the promised land.

If any of the readers of the Corner page can give me the whole of this, I shall be greatly obliged.

MRS. M.

L. H. M.

The New Congregational House

A Survey of the Various Denominational Interests Now Domiciled There

THOSE early Congregationalists, primeval here, stood squarely and firmly for manhood, for liberty under the rule of the right, for intelligence that liberty might be wisely employed, for religion which should promote knowledge and virtue, secure industry and discretion, and enlarge the prosperity and happiness of the people in this world and in any world to which they might find their way. . . . For these principles this building is to stand. For the extension of these truths these rooms are to be filled with work and prayer. They gather around the library, with its treasures of historic and religious learning, where one is "in the very lap of eternity amongst so many divine souls." From these doors life is to issue forth across the continent, beyond the seas, to the coral islands where men have their home. The towns, the country, the world will feel the beating of this heart.—REV. ALEXANDER MCKENZIE, D. D., AT LAYING OF CORNER STONE, NOV. 29, 1897.

Although the sound of hammer and chisel still rings through the halls of the new Congregational House, the time is not distant when all the finishing strokes will have been made by carpenters and painters. The various denominational interests are fast becoming domesticated in their new quarters, and when the library and Pilgrim Hall are finished—probably in the course of a month—Boston Congregationalism, so far as this building represents it, will be at home to its friends. Meanwhile a suggestion of the disposition of offices and of other internal arrangements may not come amiss.

Number 14 Beacon Street is the location that has now been substituted for the corner of Beacon and Somerset, and, pausing at that point, as one comes up this historic thoroughfare his attention is first called to the attractive display in the windows of the Congregational Bookstore. Entering it one realizes that he is in a modern city bookstore, whose compact arrangements and sensible classifications permit an easy and rewarding examination of the literary output, not only of our own publishing house, but of book establishments the country over. A door leads from the store into the main first-floor hallway, but before ascending to one or all of the seven upper floors it may be as well to view the purchasing department of the American Board, presided over by Mr. Swett, and then to descend by one of the elevators to the Park Street floor, where are the packing-rooms of the Publishing Society.

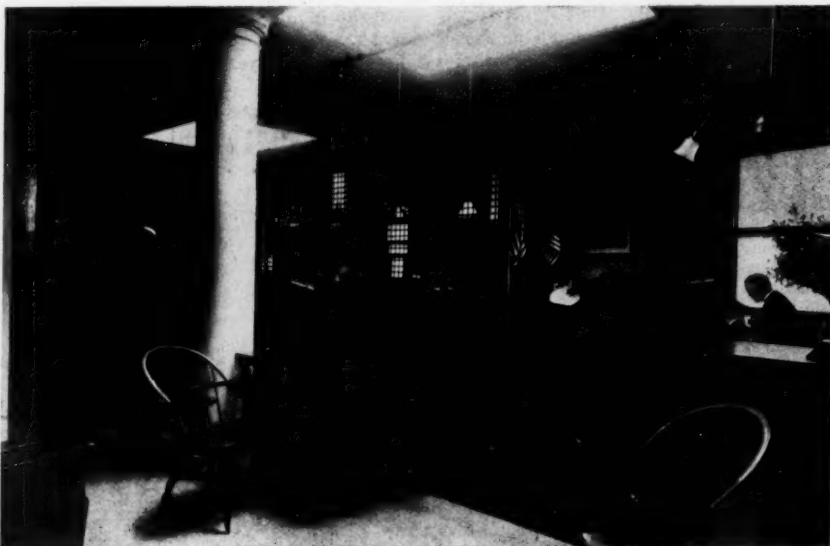
One story further down is the Hall floor, accessible also by two spacious flights of stairs. Here we find Pilgrim Hall, with accommodations for 400 persons, and hither on

Monday mornings the ministers will resort and on Friday mornings the good women who attend the weekly prayer meeting of the Woman's Board. The decorators are still at work in this hall. The Tiffany Glass and Decorating Co., whose work in several of our local

Inasmuch as the fourth and fifth floors are let to outside parties—the Metropolitan Park Commission occupying the whole of the fifth—our next step will naturally be on the sixth floor, where in friendly proximity in the rear are the rooms of the Massachusetts Home

Missionary Society, the Woman's Home Missionary Association, the American Missionary Association, the Congregational Education Society, the Church Building Society and the Board of Ministerial Supply. The National Council is also represented, its secretary, Dr. Hazen, being no longer limited to a desk in the library, but sharing with the C. C. B. S. a room. On the front of this same floor the City Missionary Society is cheek by jowl with the Seaman's Friend Society and Mr. Bacon's Ministerial Bureau.

The seventh floor is pre-eminently the foreign missionary floor, the entire office space being allotted to the American Board and the Woman's Board, the former having the rear and the latter the front section. The only denominational society on the eighth floor is the Congregational Sunday School and Publishing Society. Its nearest neighbor is *The Congregationalist*, whose business and editorial offices,



OFFICES OF THE CONGREGATIONALIST FROM THE RECEPTION-ROOM



OFFICES OF THE CONGREGATIONALIST—INTERIOR VIEW

churches, notably the Mt. Vernon and the Central, has been so admirable, is attending to the embellishments and when the scaffolding is removed a commodious and satisfactory auditorium will be in evidence. Large windows opening on the Granary burying ground provide good light. On this same floor, but much less advantageously located, are the packing-rooms of the American Board.

separated in the old building, are now brought together and occupy a considerable section of space on the eighth floor with an outlook towards the west and south. We repeat our invitation to our friends to include us in their round of inspection. We would speak with becoming modesty of ourselves and the attractiveness of our quarters, but we are certain that our guests would find perpetual refreshment in the visions of the city, the harbor and the suburbs which our windows command.

All in all the building meets the expectations cherished of it, and, with one or two exceptions, the transfer has inured to the advantage of all the interests represented in the old structure. The population of the house will not be exclusively Congregational, but the other tenants will not be an alien or unwelcome element. It is hoped, too, that the feeling of fellowship, which was so strong among the workers in the old house, will be maintained under new conditions.

The prospects are that the few offices still available to outside parties will soon be rented as well as the store on the street floor. Inasmuch as the building is open and the elevators run from 6.45 A. M. to 10 P. M. on week days, and on holidays as well, and in view of the exceptional light, ventilation and sanitary conveniences, the house can challenge comparison with the most modern building, while as headquarters for the denomination it can be pointed to with genuine pride. We expect to present to our readers other interior views of the house as soon as photographs of them are available.

A list of the locations of the Congregational interests in the building follows:

American Board, Offices,	Room 708
" Shipping Room,	" 102
American Missionary Association,	" 615
Board of Pastoral Supply,	" 610
City Missionary Society,	" 602
Church Building Society,	" 611
Committee Room,	" 208
Congregationalist, Editorial & Business Depts.,	" 803
Education Society,	" 612
Home Missionary Society,	" 609
Library,	Second floor, rear
Missionary Herald,	Room 102
National Council,	" 611
Pilgrim Hall,	Hall floor, rear
Pilgrim Press,	Street floor
Rest Room,	Room 417
Seamen's Friend Society,	" 601
S. S. & Pub. Soc., Editorial and Missionary,	" 605
" Bookstore,	Street floor
Thomas Todd, Printer,	Room 802
Woman's Board,	" 704
Woman's Home Missionary Association,	" 607
Woman's Seamen's Friend Society,	" 601

A Defense of Unitarianism

BY REV. CHARLES A. ALLEN, MINISTER OF THE FIRST CHURCH, BRIDGEWATER, MASS.

For many years I have been a deeply interested reader of *The Congregationalist*, and when I saw the editorial of Unitarianism last June I wanted to send a friendly protest immediately, but I hesitated, hoping that some one else would write. Still it will do good, even now. Let me, then, briefly explain a few points.

First, "Unitarianism," you say, "came into organized existence in this country for the purpose of overthrowing orthodoxy." But was it not simply and solely on account of their being disfellowshipped by the more conservative party in the old Congregational body that certain ministers, in 1825, met in Dr. Channing's vestry and organized the American Unitarian Association? There was no plan or purpose to try to "overthrow orthodoxy," but precisely the contrary. "The aim was not sectarian, but a desire to promote the increase of religion in the land" [Frothingham's *Boston Unitarianism*, pp. 64-5]. A very few individuals may have shown some controversial zeal. But is it not a well-known historical fact that the leaders, like Channing, were averse to controversy? The chief complaint against them at first was that they avoided controversy. They preferred to let orthodoxy alone, believing that it would gradually grow more liberal, as it had been growing. And they wanted themselves to be let alone. It was the attack made on them by Dr. Morse in the *Panoplist* of June, 1815, that

compelled Channing and others to defend themselves. My grandfather's ministry illustrates the prevailing spirit of the Unitarians then. Ordained the minister of a Massachusetts town in 1803 and dying in 1844, he became gradually more liberal in his early ministry, but he deprecated controversy and tried to preserve harmony in his town; he had no wish to disturb the beliefs of others; he simply ceased to preach what he could no longer honestly profess.

Second, you say that this purpose to overthrow orthodoxy gives today "whatever vigor its missionary enterprise may possess," that "its growth is wholly parasitic," and that "it could not live where it had not orthodoxy to oppose." Now my own ministry of a good many years has been peculiarly a missionary ministry. In several parishes, North and South, I have organized, or have been called to, entirely new movements, or have revived old and feeble societies. But everywhere I have been on the friendliest terms with all denominations. My only severe criticisms in the pulpit have been aimed at the faults of my own denomination. I have not "opposed orthodoxy" and yet my societies "lived." There was nothing at all "parasitic" in their growth, though in New Orleans I quadrupled the attendance; for I never tried to draw any one from another church, and my congregations were composed of people who could not conscientiously support any other church when a Unitarian church was open; they had their own definite, positive convictions in religion. Therefore, out of my own experience and work, I object to your sweeping charge. My own ministry, at least, is one exception to your "whatever" and "wholly." And from a wide and intimate acquaintance I know that such ministries are common, probably are the great majority, in my denomination. Indeed I have known of attempts to form new Unitarian societies being discouraged and prevented by Unitarian ministers who did not wish to weaken a liberal orthodox church and thus to shatter the unity and impair the influence of organized religion in the town.

Third, very few and perhaps not one of the twenty-seven Unitarian pastors now settled in Boston sympathize with the controversial spirit. I personally know nearly all of them, and I have had ample evidence of their real spirit. They are glad to co-operate in the friendliest way with other denominations. Indeed, this has always been one of the characteristics of old-time Unitarians brought up in "the traditions." They have a horror of trying to proselyte and often give money as readily to other churches, where they see a good practical work being done, as to their own. The Methodist Father Taylor in Boston, for instance, was generously helped by Unitarian money in his ministry to the sailors.

Fourth, both orthodoxy and Unitarianism have greatly changed. Neither you nor I can feel responsible for all that was preached as essential truth by our predecessors, even a generation ago. You yourself have said, in a recent editorial, that the Andover creed "contains statements generally repugnant to the Christian faith of today." Dr. Gordon says (in *The Christ of Today*, p. 144) that the orthodoxy of eighty years ago is "a thing of the past," which, by the way, is precisely and verbally what you quote Dr. Ellis as saying that the early Unitarians predicted it would soon become.

That organized Unitarianism has not increased rapidly is owing in part to this change in orthodoxy. Many a time have I heard Unitarians explain their support of an orthodox church by saying that they like the minister and his preaching is essentially Unitarian.

Fifth, Dr. James Freeman Clarke won much commendation from *The Congregationalist* for his book on *The Truths and Errors of Orthodoxy*, because he was so fair in recognizing even the great truths for which Cal-

vinism has stood. Unitarians are willing to confess that traditional Unitarianism also has its "errors" which they are trying to eliminate, but they also believe that it has stood and still stands for some important "truths." Dr. Gordon says (in *The Christ of Today*, p. 144) that "the eternal gospel . . . has room in it for the great Unitarian contribution."

Many of us think that the various theologies are like different Pentecostal tongues, in which the same Spirit is trying to speak the one gospel, and therefore we are concerned, not so much whether "the Parthian" or "the Mede" or "the Elamite" [Acts 2: 9] is the best tongue as whether the Spirit finds a full and persuasive utterance in that tongue which we happen to prefer as most intelligible theologically to us, for we appreciate that possibly there may sometimes be a fuller utterance of the Spirit in some other tongue than in our own. But we hope that, at any rate, all who speak these various tongues will more and more feel "the unity of the Spirit."

Sixth, within a few years there has been quite an increase of religious earnestness in our Unitarian ministry and more sympathy with the religious spirit which we find in other churches. We care less than ever for controversy. Even the theological discussions that once divided our denomination have lost interest. The practical problems of religion are so serious and perplexing that we have no heart for dogmatic discussion, and there was never such harmony of belief and feeling.

This statement has been submitted to ten prominent Unitarian ministers, all representative men, most of whom hold or have held one or another of the most important denominational offices. I send you their names. They indorse this statement in every detail, and they certainly know the facts.

Vermont Endeavors

The thirteenth annual convention of the Vermont C. E. Union was held at Bellows Falls, Oct. 11-13. Over 500 delegates were present. The opening address was given by Rev. C. A. Dickinson, D. D., upon Conditions for Attaining Full Manhood. Rev. F. L. Goodspeed spoke clearly concerning the Rights and Responsibilities of Citizenship. Whom I Serve and The Tenth Legion were the themes of two addresses by Rev. F. M. Gardner, president of the Massachusetts Union. Rev. W. G. Pufferfoot gave rousing addresses upon *Spiritual versus Worldly Harvests* and on *Temperance*. The honorary president of the World's W. C. T. U., Mrs. Mary C. Leavitt, brought earnest messages along lines of social purity and temperance legislation. Rev. O. S. Davis conducted a question box with success.

How to Recruit Young Men to the Y. P. S. C. E. was suggestively considered by Rev. A. W. Hitchcock. Rev. R. D. Grant spoke upon *Energy*. A School of Methods, taught by Treas. William Shaw, and an address upon *Making a Living Sacrifice* added much to the power of the convention. Mr. C. W. Osgood, on Bible Study, Mrs. F. V. D. Garretson, on The Quiet Hour, E. S. Pierce, on the Student Volunteer Movement, and Mrs. C. J. Peterson, on Missions, gave admirable addresses. The Junior exercise was pleasing and made unusually interesting by an address from Mrs. F. E. Clark. Music by Mr. and Mrs. G. C. Stebbins supplied a special attraction.

A new constitution was adopted. Col. E. G. Osgood was re-elected president and Miss L. H. Pearl was chosen secretary. L.

I cared not where or how I lived, or what hardships I went through, if I could gain souls to Christ. While I was asleep I dreamed of these things; when I was awake the first thing I thought of was this great work. All my desire was for the conversion of souls and all my hope was in God.—David Brainerd.

THE SUNDAY SCHOOL

LESSON FOR OCT. 30

Isa. 11: 1-10.

Messiah's Kingdom Foretold

BY REV. A. E. DUNNING, D. D.

This prophecy appears to have been uttered during the reign of Hezekiah. The kingdom of Israel had disappeared and its territory had become an Assyrian province. Judah remained, but as an Assyrian dependency. The spiritual life of the nation centered in Jerusalem. Sennacherib was threatening the little kingdom, which had revolted. In the last part of chapter 10 Isaiah dramatically describes his march from one town to another—Aiath, Michmash, Ramah, Gibeah, Nob, till "he shaketh his hand at the mount of the daughter of Zion, the hill of Jerusalem" [chap. 10: 32]. But when Sennacherib's threats seem just about to be realized the terror of Jehovah is to fall on him, and he is to be utterly vanquished. (The teacher and student will find valuable assistance in Buchanan Blake's *How to Read Isaiah*, especially in the arrangement of the prophecies.)

That the young king Hezekiah was in the mind of the prophet it is natural to suppose. Hezekiah had already inspired hope as the leader of Judah by his courage, wisdom and piety. Great things were expected of him, and Isaiah was enthusiastically loyal to him. He wrote a biography of Hezekiah which praised his goodness [2 Chron. 32: 32], but of which no copy remains. But beyond the triumphs of the king then living, Isaiah saw one who was to be an ideal king of an ideal kingdom. His vision was of a coming Messiah, and its future fulfillment in Jesus has made it one of the most precious of all the records in the Bible. How clearly Isaiah saw what he foretold we cannot tell. But we read it in the light of the record of the life and teachings of the Christ, and see, we believe, a vision more wonderful than he saw. Isaiah's description of the Messiah in these verses includes:

1. His character. Isaiah was a patriot, intensely loyal to his nation. He saw clearly and denounced unflinchingly the sins of the people—their love of pleasure, their pride and vanity, especially of the women, their oppression of the poor, their hypocrisy, their panic fear of their enemies approaching in force, their careless delight when threatening armies withdrew. He foresaw in these signs their certain defeat and destruction, signs which forebode the overthrow of any nation. But he never lost faith in God as the leader of his people to victory. He believed that the house of David had life in itself, divinely implanted. He compared it to the oak or terebinth tree, which, when cut down to the root, would spring up again. Other nations were like pine trees, whose roots died when their trunks were destroyed. The key word of Isaiah is Remnant. The refrain of his splendid song is, "A remnant shall return." Sometimes this remnant is the nucleus of a new nation, a Branch of the Lord beautiful and glorious, as in the splendid poem, chap. 4: 2-6. Sometimes it is the Servant of the Lord purifying the nations, as in chap. 52: 13-15. And often this remnant becomes in the prophet's vision an exalted Leader of the people of Israel, taking on the individual attributes so perfectly realized in Jesus Christ that these prophecies are seen to point to him supremely.

The first verses of our lesson are of this class. They describe a Coming One as a branch springing out of a tree which had died down to its lowest root, reaching back to the unknown Jesse, the father of the founder of Israel. His glory shall be that the Spirit of the Lord shall rest on him. His character is described by six qualities in pairs. Wisdom and understanding imply intellectual and moral discernment of truth. Counsel and might are ability to form right conclusions in administering government and to carry out plans successfully. Knowledge and the fear of the Lord are full acquaintance with the will

of God in fellowship of love with him and reverent purpose to carry out that will. This is the character of Jesus Christ. To such descriptions he and his apostles pointed as conclusive evidence that he was the Messiah.

2. The Messiah's government [vs. 3-5]. He was not to administer judgment based on outward appearances or on rumor. His decisions would rest on the discernment he was to possess through the Spirit of the Lord abiding on him. The fear of the Lord would be the atmosphere he would breathe. To a ruler so separated from evil influences in society, which warp the judgment and blur the vision even of good men, partiality against the poor and neglect of the meek who are too timid to plead their own cause would alike be impossible. Every one would be sure of fair treatment in the spirit of kindness.

Such a ruler does not spare sin. The rod of his mouth is a whip which rouses conscience. His words are spirit and life. His baptism is with the Holy Spirit and with fire. Wicked men are exposed and wickedness is consumed before the breath of his lips. This child, said Simeon, is set for the ruin and the restoration of many in Israel—"a sign which is spoken against." What finer description is possible than this: "And righteousness shall be the girdle of his loins, and fruitfulness the girdle of his reins."

3. The glory of the Messiah's kingdom [vs. 6-10]. Strength shorn of cruelty guarding trusting weakness—wolf with lamb, leopard with kid, young lion with calf, bear and cow together obeying the little child who plays without harm around the dens of poisonous serpents—this is the inspired picture of the coming time for mankind on earth, when "The Lord shall be unto thee an everlasting light, and thy God thy glory." "The people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified." Then "the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek."

This foretold Messiah came to Jerusalem, lived, suffered, died, rose again. He fulfilled the prophecy and all the prophecies of holy men who "sought and searched diligently," "what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them."

But these prophecies are not yet all fulfilled. The Messiah who came is to come again. The power of the church lies in the earnest "looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." To kindle the smoldering embers of that hope into fresh flame is the noblest mission of the church today. It is the essence of the gospel. Why do not ministers preach it, and teachers show its splendid meaning, and Christians talk of it when they meet in Christ's name? Why are not these songs of Isaiah oftener on our lips? Why are they not taught to our children? Nothing in literature surpasses them in beauty and sublimity, while their perfect truth is proved by history and confirmed by passing events, and the hope of which they assure us is the only full satisfaction for the world's need.

The Church Prayer Meeting

Topic, Oct. 23-29. Trustworthy Signs of Growth in Grace. Ps. 130, 131; 2 Cor. 7: 9-11; Eph. 4: 11-32.

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The apostolate was no happy accident; it was the necessary condition of a revelation in personality.—Rev. David W. Forest.



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LITERATURE

BOOK REVIEWS

THE ARMENIAN MASSACRES

The record of Dr. George H. Hepworth's experiences in endeavoring to get at the facts as to the Armenian massacres is embodied in a handsome volume, *Through Armenia on Horseback*. It will be remembered that he was sent out by the publisher of the New York Herald to get at the truth, the whole truth and nothing but the truth, and that he went with the consent of the sultan and under the escort of Turkish troops. The circumstances of his journey were such as to handicap heavily, in the opinion of many, the value of his investigations. But Dr. Hepworth proved capable of rising superior to his conditions. He did as he was directed to do, and as it would have been absurd not to be sure that he would do, so far as it might lie in his power. He made a thorough, conscientious and successful investigation, not being able, indeed, to reach Van, the most vital point, but gaining sufficient information elsewhere to render his report abundantly satisfactory.

The general conclusion which he formed is this—that the massacres were provoked by Armenian revolutionists themselves, who, coming over the border from Russia or Persia, tried to stir up their countrymen to revolt; that their efforts were quite vain for the most part, but, becoming known, were seized upon by the Turks as an excuse to get rid of the Armenians, between whom and themselves in general there long has been bad feeling; that the Turks unquestionably massacred the Armenians freely and without provocation; that the news of the massacres was garbled and softened in character before it reached the ear of the sultan; that he to this day probably has no adequate conception of what happened; and that in the region of Asia Minor the respectable Turks are ashamed of what took place and disposed to make as little as possible of the terrible facts.

Nevertheless, it is quite possible that the same thing will occur again. The Armenians live side by side with the Turks and gradually get possession of most of those things which the Turks think most worth having. In the course of a few years an Armenian will become prosperous, if not rich, and generally at the expense of the Turk by whose side he lives, and the Turk, although too lazy to attain an equal prosperity, is angered by the disadvantage at which he finds himself and is ready to take revenge upon the Armenian without much provocation. Meanwhile the Armenian, although his race anciently achieved really brilliant military deeds, has become a sheep, as it were, and stands up calmly to be killed rather than defend himself.

Dr. Hepworth's story of his adventures is exciting, and he makes the impression of having been a thoroughly candid and large-minded observer. Whether his opinion will be accepted universally may be a question, but no one will deny his endeavor to be fair and accurate. Religion he does not think to have been ordinarily a factor in the persecution, but the trouble lies largely with politics and the general social situation. His frequent and emphatic testimony to the devoted, valuable and carefully non-political labors of the missionaries is pleasant reading. [E. P. Dutton & Co. \$2.00.]

THE HISTORICAL DEVELOPMENT OF MODERN EUROPE

Prof. C. M. Andrews of Bryn Mawr, in this, the second, volume of his work, entitled as above, covers the period from the Congress of Vienna to the present time. The method adopted, it will be remembered by all who are acquainted with his first volume, is that of dealing with individual movements and policies separately, carrying each one out in its operation and to its conclusion so as to make a symmetrical and consistent whole of the

study and then going back to take up another and to handle it in the same manner. This naturally involves covering the same period more than once, sometimes several times, because the histories of different nations are so closely interwoven, but it presents the conspicuous advantage of concentrating attention upon each movement by itself. The reader gains a clearer idea of each in itself and in its relations than otherwise could be gained, and the result is undoubtedly a more exact and more permanent impression made upon the memory. The objection to this method is that it is harder to bear in mind how far the successive chapters discuss contemporary events. Some special attention is necessary to keep collateral relations and connections in mind.

Professor Andrews has written in this volume, as in the former, with ability, lucidity and candor. The necessary condensation of his material has abbreviated many descriptions which it would be interesting and profitable to read at greater length, and his characterizations of individuals often are suggested rather than uttered. But no one can study his accounts of such subjects as the rise of the second French empire, the origin and progress of the Crimean War, the unity of Italy and of Germany, the Eastern Question and the Russian empire without gratification. The first eight chapters of the book deal with a complex and somewhat confused international period, and the volume furnishes practical and valuable assistance in comprehending it. The last five chapters deal with the histories of the leading continental Powers, and present carefully drawn pictures of their characteristics as late as the close of 1897. It is another proof of the rapidity with which history sometimes makes itself, however, that one has the feeling in regard to the relations of Russia, England and China that a great deal more might have been said. The fact is that a great deal has happened in the last nine months which of course the author could not include. He has preferred to omit footnotes, references and tables of all kinds, but the book is well indexed and has an excellent map. [G. P. Putnam's Sons. \$2.50.]

A STUDY OF A CHILD

This is a volume for the parent and also for the educator. It is by Louise E. Hogan. It is a diary of the natural growth of a child, covering his first seven years and explaining how he learned to talk, read, write, etc., without direction. Of course a leading object kept in view with regard to him also was his moral development. The author goes minutely into detail, and there is a great deal of the most vitally valuable suggestion in her pages. There can be no doubt that if more children were educated thus they would become better men and women. At the same time, it would be out of the question to educate all children in just that manner, although many of its principles might be, and ought to be, applied generally. It is more difficult, also, to bring up a family of children in the same household thus than a single child.

Many will fail at times to agree entirely with the author; for example, in regard to corporal punishment. Many children need it, rarely, perhaps, but certainly sometimes. The value of the work is chiefly that which attaches to any well-conceived and patiently executed experiment. But the system of training explained is not sufficiently approved by practice to be pronounced universally applicable in all its details. Of course the author does not intend this, and she deserves gratitude for her painstaking contribution on so important a department of education. But other parents, whose children do not grow up along such lines as beautifully and successfully as the child here described, need not therefore be discouraged. They must work out their own problems, and they may do it as wisely and successfully as in this narrative, although with many differences.

The great value of the book lies primarily in the fact that the method of education which it adopts has received insufficient attention and is far more valuable than many people suppose; and secondarily in the patient, and even affectionate, care with which the minutest particulars of one child's life have been observed and chronicled for the benefit of others. The book is illustrated, and its illustrations, most of which are reproductions of drawings made by the child at different times, add a great deal to its interest. It is gratifying to notice that no sort of effort was made to stimulate the child, who was a bright, but not noticeably precocious, boy. [Harper & Bros. \$2.50.]

RELIGIOUS

The Macmillan Company has issued the sixth edition of Dr. Henry van Dyke's *The Gospel for an Age of Doubt*. It is too well known and the value of it is too fully recognized to need special comment. The only difference between this edition and its predecessors is that there is in this latest issue a special preface, setting forth the purpose of the work and commenting on one or two criticisms which have been offered concerning it.—Messrs. T. Y. Crowell & Co. send us several little books of a generally religious character, each of which has solid and lasting value. One is *The Best Life* [35 cents], by Pres. C. F. Thwing, a compact argument and appeal adapted to influence thoughtful young people; another is *What a Carpenter Did with His Bible* [35 cents], by Prof. J. F. Genung, a wise and effective study of our Lord's use of the Old Testament Scriptures; a third is *Luxury and Sacrifice* [35 cents], by Rev. C. F. Dole, a spirited and helpful discussion of a topic upon which misunderstanding exists and much loose and foolish talk is uttered.

A collection of simple, practical, stimulating discourses by Mark Guy Pearse makes a neat and attractive volume called *The Gentleness of Jesus* [T. Y. Crowell & Co. 75 cents], which will prove a valuable help in the devotional hour.—A series of short newspaper sketches by Dorcas Hicks, republished in a little book called *Through My Spectacles* [T. Y. Crowell & Co. 75 cents], preserves for permanent service some very wholesome and uplifting talks with the reader. They are such utterances as a wise and experienced Christian naturally makes to younger ones and abound in sympathy and aptness of suggestion.

A volume of sermons by Rev. B. G. Newton of the Franklin Avenue Congregational Church, Cleveland, has been published, entitled *Glimpses of God* [\$1.00]. They are nine in number, and in substance as well as style they are good examples of excellent preaching. The author has included in his table of contents a general analysis of the discourses. They will stimulate spiritual thinking and living, and are practical as well as earnest and at times eloquent. The annual bound volume of *Sunday Reading for the Young* [E. and J. B. Young & Co. \$1.25] always embodies a pleasant collection of stories, anecdotes, verses and other interesting material. It is illustrated freely and felicitously. The present volume is quite equal to any of its predecessors.—Mr. J. D. Bartley, in *Selections from In Exile* [Century Co. 35 cents], has gathered a considerable number of the choicest contents of that excellent hymn-book into a neat pamphlet intended for congregational use. The hymns and tunes also are admirably selected.

The First Church of Simsbury, Ct., Rev. C. E. Stowe, pastor, celebrated its 200th anniversary last year, and a record of the ceremonies in honor of the anniversary makes a tasteful and exceedingly readable book. It is well illustrated, and it possesses a high degree of interest and is of more than temporary significance. Such a volume is valuable from the first, and its value to future generations is difficult for us of today to appreciate in full. Every important anniversary in the history of any church which can possibly afford to print should be commemorated by such a volume.

STORIES

The Macmillan Co. has reissued the complete works of Jane Austen, in ten volumes [\$10.00], boxed. The set has been edited by R. Brimley Johnson and is well illustrated in colors by C. E. and H. M. Brock. These novels need no introduction to our older readers. Sense and Sensibility, Pride and Prejudice, Mansfield Park, Emma, Northanger Abbey, and Persuasion were household words in their childhood, in the days when novels were fewer than at present. They still rank as classics, not so much because of exceptional superiority, although they are fine examples of literary work, as because they represent admirably a type of novel which is wholly gone by and is of large historic interest. The student of English literature will turn to them in future years with ever increasing attention because of their revelations in regard to domestic life at the period to which they relate, and of the manner of authorship then so popular. This edition will be conspicuous from the first because of its mechanical beauty. The volumes are small and easily handled, yet the type is unusually clear. They are handsomely bound and the illustrations, of which some are full-page pictures in colors, and others are black and white drawings, although not numerous are charming. The illustrators have caught the spirit of the stories finely and have reproduced the costumes and other characteristics of the time with remarkable success, doing dainty and delightful work. This edition is just what one wants for his own library and it will do much to renew and preserve the popularity of the author.

The most recently translated story by Maurus Jokai, the Hungarian novelist, is *Midst the Wild Carpathians* [L. C. Page & Co. \$1.25]. It has been translated by R. M. Bain. It is a picturesque and thrilling tale of ancient Hungarian life in the latter half of the seventeenth century. The feudal characteristics of the time nowhere were illustrated more vividly than in Hungary, and the important wars like those between the Turks and the Hungarians, as well as the minor struggles, such as those of individual chieftains for local supremacy, crowded the time with constant excitement and peril. The type of character developed under such conditions was sturdy but rough and wild, and this story brings out with unusual distinctness the vigorous individuality of the Hungarian character. And by its record of plots and intrigues, of jealousies and rivalries, of journeys and fightings, its vivid descriptions of natural scenery and its kaleidoscopic changes, in which the gayest and gravest, wildest and most self-controlled, most delicate and most uncouth of characters appear and reappear in rapid succession, it reveals the author's remarkable power in a manner superior, perhaps, to that of any of his other stories. It is a succession of the most striking pictures rather than a historical narrative, though it deals with historical material in the form of the sudden elevation of a country squire to be sovereign of Transylvania and with the disgraceful and cruel conspiracy of many of the leading nobles of the realm. Always brilliant, the author is at his best in these pages, and although the exuberance of his style is almost confusing, the reader, nevertheless, retains vivid and lasting impressions.

It is the time of King James the First which is described in *Grace O'Malley, Princess and Pirate* [F. A. Stokes Co. \$1.25], and the scene is Ireland. The author of the book is Robert Macbray, who purports to tell the story of one Ruari Macdonald. It is a tale of land and sea, of sieges, piracy, plots and fightings of all sorts. Adventures abound, and the wild and rough life of the time is so described as to afford some insight into the political intriguing of the day. The futile efforts of the Irish to rise against the English, even with some aid from the Spanish, suggest much of the plot, and unquestionably the reader gains a fairly truthful idea of the turbulent and exciting conditions of things dur-

ing the period covered, whether the details of the story are altogether true or not. As such a historical picture, as well as for its exciting interest as a narrative of adventure, the book may be recommended, in spite of the gory coloring of much which happens.

The Town Traveler [F. A. Stokes Co. \$1.25] is by George Gissing, and is a strikingly realistic sketch of low life in London. The realism of it is its strength. Its characters are not particularly interesting in themselves, and the plot of the book is highly improbable. But the author is well acquainted with the kind of people whom he describes, and draws his pictures with life-like fidelity. It is the real humanity in them, absurd as its manifestations sometimes are, which saves the book from being tiresome. There is in it vulgarity in abundance, but not more than characterizes the life of many people of the sort here depicted, who also have many excellent and admirable qualities. —The same kind of people and the same general atmosphere characterize *By Order of the Magistrate* [Harper & Bros. \$1.25], by W. Pett Ridge, and it is the better story of the two. It takes its heroine from even a lower social grade and it exhibits the gradual development within her of self-respect and worthy ambition, and, without attempting too much in the way of refinement, it shows how the street Arab may grow, in spite of many adverse conditions, into a worthy member of society, even if she never learns to cherish the highest ideals. It is a wholesome story and abounds in passages which appeal to the sympathies of all true-hearted readers. Some of its descriptions are unusually striking and exhibit a high order of descriptive power.

It is a somewhat new vein which Mr. Frank Norris opens in *Moran of the Lady Letty* [Doubleday & McClure Co. \$1.00]. It is a story of adventure off the California coast and in unconventional, yet not wholly improbable, occurrences, and in excellence of literary style it takes high rank. It is a story of love and wild life, in which crime and tragedy are elements, but it is not unwholesome. The heroine is a distinctly novel and striking conception and is well sustained. The story is short, but powerful and impressive. —Mr. Stockton's story, *The Casting Away of Mrs. Lecks and Mrs. Aleshine* [Century Co. \$1.50], which certainly comes very near to being his masterpiece, is out in a new illustrated edition. The illustrations have been drawn by F. D. Steele. It is unnecessary to comment upon a work so well known. Suffice it to say that the illustrations will do much to add to the relish of the story. —A number of short stories which have to do in one way or another with ghostly matters are gathered into a little book, *The Shape of Fear*, by Elia W. Peattie [Macmillan Co. 75 cents]. They are picturesque and striking sketches, in which spectral guests and ghostly imaginings riot at length and make up a striking little book.

JUVENILE

If *Denise and Ned Toodles* [Century Co. \$1.25], by Mrs. Gabrielle E. Jackson, is not the best recent book for children, it certainly comes very near to being. It tells the story of a little girl and her pets, the principal favorite being her pony. It is a fascinating series of pictures of a charming child and a delightful group of living pets, and it will be read with shining eyes by the boys and girls, and will be one of the earliest books of this year's crop to be worn out. The only objection to it which we have is that it may create a revolution among those children whose parents are not so situated as to provide them immediately with ponies, goats and dogs. It is illustrated felicitously and is certain to be one of the most welcome of holiday gifts.

Mr. G. A. Henty's annual contribution is in its usual threefold form. How a man can write a story every four months as good as either of these, in spite of its defects, it is difficult to understand. We should like to see

what Mr. Henty could accomplish if he really would do his best and take time for it. One of his new books is *Under Wellington's Command* [Charles Scribner's Sons. \$1.50], a tale of the Peninsular War, and is a continuation of his last year's book, *With Moore at Corunna*. The same hero, Terence O'Connor, continues to have hairbreadth escapes and to illustrate at an extraordinarily early age the wisdom and valor of the maturest general. The literary style of the book is good, although sometimes it might be better. The moral tone generally is wholesome, although we do not like the matter of course fashion in which slaughter, sometimes horrible, is described. Yet in a story of war, and such a war, perhaps this is unavoidable. The general influence of the book will be to promote manliness.

At Aboukir and Acre [Charles Scribner's Sons. \$1.50], the second of the three, describes Napoleon's invasion of Egypt. The hero is a young English lad, brought up in Alexandria, and his adventures and exploits rival those of any of the heroes of the Arabian Nights. Yet he is a manly fellow and the boys who read about him are not likely to receive bad impressions, although here, too, we have the same feeling that the killing of one's enemies is described too nonchalantly, especially in the case where Edgar and his friend stab the two ruffians who attack them. —The third story is *On Both Sides of the Border* [Charles Scribner's Sons. \$1.50], describing the border life among the English and Scotch in the opening years of the thirteenth century. Like the two preceding stories, this unquestionably possesses a certain historical value, although we should not be willing to vouch for every detail. It is fully as lively as the other two stories and the boys will not fail to relish it.

Noah Brooks has retold the *Story of Marco Polo* [Century Co. \$1.50], and W. H. Drake has illustrated it. It is one of the most fascinating of juvenile classics, and this edition is issued in a neat and handsome form with abundant illustrations and cannot fail to be heartily appreciated. —*Ruth and Her Grandfather* [A. S. Barnes & Co. \$1.10] is a story for the younger children, by Todd. E. B. Edwards has drawn the illustrations. It is printed in large type so that the younger children can read it easily, and it is a spirited and interesting little story which they will relish highly.

POETICAL

We never open a volume of poems by C. G. D. Roberts without finding our attention caught and held. There is something about *New York Nocturnes and Other Poems* [Lansdown, Wolfe & Co. \$1.00] which appeals to the deeper feelings and holds attention closely, quite apart from the simplicity and naturalness with which the author's conceptions are expressed. These are poems of sentiment for the most part, a few being expressions in verse of impressions made by nature. All alike are creditable as poetry and likely to be appreciated most highly by the most thoughtful readers.

The Cambridge Edition of Tennyson's poetical works [\$2.00], which Messrs. Houghton, Mifflin & Co. have issued, is complete and handsome. It even includes the verses assigned to the poet laureate from the volume, *Poems by Two Brothers*, and some other poems which collected editions in England omit. It has been edited with the most thorough care and makes a very elegant and in every way satisfying library edition.

An uncommonly attractive holiday book of verse is *Down Durlay Lane and Other Ballads* [Century Co. \$1.50], by Virginia W. Cloud, with illustrations by R. E. Burke. The ballads are English in substance and form and have the general ring and jingle which they ought to possess. The illustrations are very numerous and are admirable both as works of art and as skillful and entertaining reproductions of the spirit of the text. Indeed

they deserve exceptionally high praise. The book is charming in every way.

A selection of verse, choice in quality and attractively published, makes a pretty little volume, *My Lady Sleeps* [L. C. Page & Co. \$1.25], selected by Katherine S. Page. The title suggests the general themes of the book, sleep, dreams, rest, and poetry descriptive of and appropriate to such topics. Some of the songs and poems are exceptionally charming and the volume is carefully chosen. It may surprise some people to realize how large a body of verse has its origin in sleep and its experiences.

EDUCATION

President Eliot of Harvard University is recognized, quite apart from his official position, as one of the leading educators of our time. Such a collection of his essays and addresses as is issued in the volume, *Educational Reform* [Century Co. \$2.00], before us is sufficient to establish the position of any one as a master of his theme, and in his work President Eliot always has been something of an iconoclast—at any rate, has been fearless in advocating changes, no matter at what sacrifice, provided he had the conviction that the changes were needed. And he has not only witnessed but has had a prominent share in the transformation of the college president of thirty years ago into the modern official bearing that title, as well as in the many other important changes in the manner and spirit of modern education. Educational reform has been more rapid during the last generation than probably it ever was before. These papers have been called forth by current questions and have been delivered from time to time as occasion served, and they may be termed a series of intellectual milestones, marking the progress of the author's development and service. They include his inaugural address as president of Harvard College, papers on the teacher, tenure of office, the education of ministers, liberty in education, the gaps between the common schools and colleges, the aims of the higher education, undesirable and desirable uniformity in schools, a wider range of electives in college admission requirements, etc. The book will be consulted by educators and many others, both for its practical hints and also as throwing light upon the course of thought in the educational world during the latter part of the present century.

Prof. Woodrow Wilson's valuable treatise, *The State* [D. C. Heath & Co. \$2.00], has been not only revised for release but practically rewritten. It offers corrections of errors in the first edition and is brought down to date in the most thorough fashion in respect to constitutional and legislative changes. The original edition came out in 1889. Since that time much progress has been made, and the results of some experiments in legislation and administration have become more or less obvious. Dr. Wilson has made his volume so comprehensive, as well as so thorough, that it cannot fail to maintain the position which the first edition fairly earned as the standard treatise upon its subject. A Japanese edition already has been published, and it is no petty honor that for some years the work has been used as the standard treatise on its subject in Cambridge University, England. It describes the history and functions of government in the most comprehensive and lucid fashion, embodying an immense amount of material, but nevertheless is so convenient in arrangement that omissions may be made naturally and without loss when the work is used as a text-book. It abounds in references, goes sufficiently into detail without minimizing the importance of fundamental principles, and in every way is a credit to the author and to American scholarship.

Dr. E. S. Holden is the author of a *Primer of Heraldry for Americans* [Century Co. \$1.00]. Its purpose is to set forth so much of the subject as shall enable his readers to understand the primal facts of heraldry and

shall save them from making needless and ludicrous blunders in regard to it. For instance, no woman but a queen may bear a crest and no unmarried woman may bear arms on a knight's shield. In determining coats of arms and in acquainting one's self with the different facts of heraldry it is perfectly natural and proper that Americans should take an interest, but their interest should be intelligent or it becomes ludicrous, not to say grotesque, and such a book as this is a scholarly and serviceable attempt to serve their interests helpfully.

Another book based upon experience in instruction is *Essentials of Psychology* [Ginn & Co. \$1.10], by C. S. Buell. It is a compact and clear text-book of substantial value. —Prof. W. H. Hudson's address on the *Study of English Literature* [T. Y. Crowell & Co. 35 cents] has been printed tastefully. It is judicious and stimulating as well as readable. —*Book Number Two in the Mason School Music Course* [Ginn & Co. 40 cents], by L. W. Mason, F. H. Butler and Osborne McConathy, is a neat and handsome little song-book in appearance and in contents a pleasantly diversified selection of what seem to be for the most part familiar songs.

MISCELLANEOUS

Nearly a score of essays and addresses prepared within a few years past by Prof. T. S. Woolsey of Yale are gathered in a volume entitled *America's Foreign Policy* [Century Co. \$1.25]. It is a review of our national foreign policy from the point of view of international law, and deals with such topics as the relation of our foreign policy to domestic problems, the responsibility for the Maine, the future of the Philippines, the law and the policy for Hawaii, the President's Monroe Doctrine, the United States and the Declaration of Paris, etc. The author is one of the most clear-headed and candid as well as one of the best informed of specialists upon international topics. He also possesses a clear, effective style, and a judicial atmosphere pervades everything which he writes. These papers contain so many considerations likely to be overlooked or disregarded by those who have charge of our national affairs, yet so vital to a wise, just and permanent settlement of great problems, that they ought to be, not only read, but carefully pondered. We are glad that these fugitive papers, every one of which is of exceptional significance, have been gathered thus into a volume in which they can be read together and will be preserved for reference and continued service.

In *The Bibliograph and Other Papers* [Houghton, Mifflin & Co. \$1.50] are ten papers by L. H. Vincent. Some of them have been printed before. They are the musings of a literary mind which possesses considerable individuality and are uttered in a frank and agreeable manner. The personal equation always is controlling in such a book, and in this instance it is an agreeable personality whose reflections and suggestions afford pleasant reading. —Another volume of essays is *Worldly Ways and Byways* [Scribner's Sons. \$1.50], by Elliot Gregory. It touches lightly but brightly upon a considerable variety of such topics as suggest themselves naturally to a quick observer of American life and society in town or country. It does not go very deeply into anything, but its touch is firm and its pictures are full of animation and entertainment.

A new book by Mr. O. S. Marden, intended to stimulate intelligence and virtue, is *The Secret of Achievement* [T. Y. Crowell & Co. \$1.50]. It is a collection of anecdotes, facts and suggestions intended to stimulate the young to make the most and the best of life, and it is skillfully made and contains much less familiar and commonplace material than most books of the kind. It therefore will have the more positive influence. —The numbers of the *Living Age* [Living Age Co. \$2.25] for July, August and September are issued in the bound volume in the familiar style, and a glance at it is sufficient to reveal the high qual-

ity of its contents. The magazine is better than ever in respect to variety and to the value of its contents.

Home Economics [Century Co. \$1.50] is the latest addition to the housekeeping library. It discusses household management, including many valuable points connected with the construction of a house and its furnishings. It devotes large space to food preparation, carving and similar matters. We are glad to see the pains taken to emphasize the importance of care in selecting the site of a dwelling and in securing its healthfulness. The book throughout is practical. —The first year-book to come to hand for this season is *The Starlight Calendar* [Houghton, Mifflin & Co. \$1.25], compiled by Kate Sanborn. A page is devoted to each day. The contents are selections in verse and prose from eminent authors, and they are felicitously chosen and tastefully printed. —The Century Co. also sends us *Poor Richard's Almanac* [\$1.00], by Benjamin Franklin, in a small, tasteful edition bound in stamped leather, which in every way is highly attractive.

NOTES

—Messrs. Houghton, Mifflin & Co. are just bringing out an entirely new edition of Cooper's *Leather Stocking Tales*.

—A forthcoming English quarterly magazine is to be called *The Windmill*. Is not that a somewhat infelicitous title?

—A movement is on foot in Aberdeen, Scotland, to erect a statue of Lord Byron. He lived there until he was ten years old.

—We are informed that Ian MacLaren's *The Upper Room* and J. M. Barrie's *Margaret Ogilvy* are being translated into Swedish.

—The six-penny novel has proved a great success in England, and now it is proposed to start a magazine at three-pence, six cents.

—About 120,000 copies of *Cyrano de Bergerac*, M. Edmund Rostand's play, have been sold, and two versions are about to be represented on the New York stage.

—General Joe Wheeler has written a book, *The Santiago Campaign*, embodying his experiences and views of the war. Messrs. Lamson, Wolfe & Co. have it about ready.

—The Christmas number of the *Art Annual* will be devoted to the life and work of Lady Butler (Miss Elizabeth Thompson), the painter of battles and other military scenes.

—Thomas Hardy, the novelist, began his literary career as a poet, and is now correcting the proofs of a small volume of his productions, to be called *Wessex Poems and Other Verses*.

—One of the most valuable of the biographies of Bismarck is that by Prof. Munroe Smith, which the Macmillan Co. is getting ready. It emphasizes his work for the unification of Germany.

—Dean Stubbs, of Ely Cathedral, has written a volume on Charles Kingsley and the Christian Social Movement for the Victorian Era series. It is to include two poems by Kingsley not printed in the collected edition of his works.

—Tennyson was a shrewd business man, and, at the prospect of his seeking another publisher, Mr. Strahan, who had been bringing out the poet's works, offered him \$25,000 a year for five years and agreed to publish any new poems during that time for a commission of ten per cent. This latter agreement netted Tennyson \$30,000 more.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
STORIES OF THE CHEROKEE HILLS. By Maurice Thompson. pp. 255. \$1.50.
THE MAGIC OF THE HORSESHOE. By Robert M. Lawrence, M. D. pp. 344. \$2.25.
THE BLINDMAN'S WORLD AND OTHER STORIES. By Edward Bellamy. pp. 415. \$1.50.
DROTHY DEANE. By Ellen Olney Kirk. pp. 325. \$1.25.
HUMAN IMMORTALITY. By William James. pp. 70. \$1.00.

LOOKING BACKWARD, 2000-1887. By Edward Bellamy. pp. 337. \$1.00.

Lee & Shepard. Boston.
JOHN HANCOCK. HIS BOOK. By Abram E. Brown. pp. 286. \$2.00.
STORIES OF THE AMERICAN REVOLUTION. By Everett T. Tomlinson. pp. 193. \$1.00.

Small, Maynard & Co. Boston.
THE SPANISH REVOLUTION, 1868-1875. By E. H. Strobel. pp. 293. \$1.50.
WOMEN AND ECONOMICS. By Charlotte P. Stetson. pp. 340. \$1.50.

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LOST IN NICARAGUA. By Hezekiah Butterworth. pp. 294. \$1.50.
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H. H. Carter. Boston.
MEG: AND OTHER PETS. By Mrs. Mary Johnson. pp. 224. \$1.00.

Fleming H. Revell Co. New York.
AGATHA'S UNKNOWN WAY. By "Pansy." pp. 58. 30 cents.
THE DREAM OF YOUTH. By Hugh Black. pp. 40. 30 cents.

CHRISTIE, THE KING'S SERVANT. By Mrs. O. F. Walton. pp. 168. 75 cents.
KOREAN SKETCHES. By James S. Gale. pp. 256. \$1.25.

ST. PAUL. An Autobiography. pp. 49. 25 cents.
FAITH BUILDING. By W. P. Merrill. pp. 77. 25 cents.

THE MAN WHO WANTED TO HELP. By J. G. K. McClure, D. D. pp. 45. 25 cents.
MOUNTAIN TOPS WITH JESUS. By T. L. Cuyler. pp. 74. 25 cents.

A PUZZLING PAIR. By Amy Le Feuvre. pp. 144. \$1.00.

DIVINE PENOLOGY. By Rev. L. B. Hartman, D. D. pp. 306. \$1.25.
MISSIONS AND POLITICS IN ASIA. By Robert E. Speer. pp. 270. \$1.00.

LIGHTS AND SHADOWS OF AMERICAN LIFE. By Rev. A. C. Dixon, D. D. pp. 197. \$1.00.
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THE ABBOT. By Sir Walter Scott. Two vols. pp. 324. 336. \$1.60.

THE PRINCIPLES OF PROTESTANTISM. By Rev. J. P. Lilley. pp. 250. 75 cents.

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American Baptist Pub. Society. Philadelphia.
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Fall State Meetings

Utah,	Salt Lake,	Tuesday, Oct. 25.
Rhode Island,	Chapshot,	Tuesday, Oct. 25.
Alabama,		Wednesday, Nov. 9.
Connecticut Conf.		Tuesday, Nov. 16.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Channing Hall, Unitarian Building, Oct. 24, 10 A. M. Subject, A Message from the Grand Rapids Meeting of the American Board.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Rooms 702 and 708 Congregational House, every Friday at 11 A. M.

WOMAN'S HOME MISSIONARY ASSOCIATION.—The annual meeting will be held in Berkeley Temple, Boston, Wednesday, Oct. 26. Sessions at 10.30 and 2. Louise A. Kellogg, Secretary.

WOMAN'S BOARD OF MISSIONS. Thirty-first annual meeting in First Congregational Church, Springfield, Mass., Wednesday and Thursday, Nov. 2 and 3. Sessions begin at 10 A. M., and 2 P. M. Wednesday afternoon, young ladies' session, Wednesday evening, general meeting at 7.30. ABIE B. CHILD, Home Secretary.

WORCESTER SOUTH CONFERENCE, Northbridge Center, Oct. 27.

UNION MATERNAL ASSOCIATION.—Mothers' Rally, Melrose Highlands Congregational Church, Wednesday, Oct. 28. Sessions at 10 A. M. and 2 P. M. Basket lunch. Trains leave Union Station, 9.25, 10.25 A. M.; 1.10, 1.45 P. M.

WORCESTER CO. BRANCH WOMAN'S BOARD OF MISSIONS, Central Church, Worcester, Oct. 27.

WOBURN CONFERENCE meets with the church in Bedford, Tuesday, Oct. 25. Morning and afternoon sessions.

AMERICAN MISSIONARY ASSOCIATION.—Fifty-second annual meeting, Concord, N. H., Oct. 25-27. Beginning at 3 P. M. on Tuesday. Annual sermon by G. A. Gordon, D. D., of Massachusetts Tuesday evening. Interesting addresses and reports will be presented in regard to the various fields of work—the Negroes of the South, the American Indians, the Indians of the West, the Chinese of the Pacific coast and the Alaskans.

Hospitalities of the Congregational churches of Concord will be extended to the officers of the Association, and speakers, life members and accredited delegates who send the names to the chairman of the entertainment committee, Mr. Willis D. Thompson, Concord, N. H., before Oct. 17. It will be absolutely necessary that application be made at least a week in advance of the meeting in order to secure entertainment. All other persons can obtain accommodations for \$1.50 per day and upwards at hotels and boarding houses, concerning which information will be furnished by the entertainment committee.

Every contributing church is entitled to representation at the Annual Meeting of the American Missionary Association by their pastor and two delegates. State associations and local conferences are entitled to delegates. Life members of the Association also have full power of discussion and vote at this meeting.

The New England Passenger Association, which includes the roads generally throughout New England, the Trunk Line Association, controlling most of the roads running into New England and the Central Passenger Association throughout the Interior have arranged to sell tickets on the certificate plan as below:

The certificate plan makes reduction to a fare and a third on the round trip conditional on there being an attendance at the meeting of not less than three persons holding certificates. Purchasers will pay full first-class fare coming to Concord, and get a certificate to that effect from the agent of whom the ticket is purchased. The important stations are supplied with these certificates.

Ticket agents at local stations not supplied with certificates and through tickets to Concord will inform parties of the nearest station where they can be obtained; and in such cases purchasers should buy a local ticket to such station and then obtain their certificate and through ticket. These certificates must be obtained, covering the whole distance from starting point to Concord, in order to secure the one-third rate in returning, as no refund of fare will be made on account of any person's failing to obtain one. Holders of these certificates upon their arrival in Concord, must present them at an early session at the office of the Transportation Committee for endorsement by its chairman, Henry McFarland, and by the special agent of the railroads in attendance for that purpose. Upon the presentation of these certificates thus indorsed (promptly upon adjournment of the meeting) to the local ticket agent in Concord return tickets can be obtained for one-third the usual fare. These tickets, which are not transferable, are good for a continuous passage over the same lines used in coming to Concord. For further information please write to Mr. Henry McFarland, chairman of the Transportation Committee, Concord, N. H.

OF SPECIAL NOTE THIS WEEK

A rare exhibition of comity between Wisconsin denominations.

A Vermont church's noble gifts to benevolence put the Jewish tenth far out of sight.

An Ohio conference during its sessions reaches out to do good.

A book club of St. Louis ministers.

A house of worship built by Christian Endeavorers in California.

A Western State association snowed up.

Several generous annual collections in New England to the American Board.

The Minnesota Club arranges to preserve denominational archives.

A veteran home missionary in South Dakota lays down his pastorate.

New methods of institutional work in California.

THE CHICAGO ASSOCIATION

The semiannual meeting of this influential body was held Oct. 12 with the church in Hinsdale, whose gifts to benevolence for the last six or eight years have averaged not less than three thousand dollars annually. An interesting hour was passed in listening to four of the younger men who told what one lesson they had learned in their ministry. One said that he had learned the need and value of warm, tender sympathy, another that he could

do nothing without a hold upon Almighty God through Jesus Christ, and that to secure this he must have half an hour of special private prayer each day; another that the pulpit must come into a real relation with men and be able to give them a gospel fitted to their needs as men; another that whatever is done is the work of God and not of the minister. Addresses on legislation for dependent children and by Hon. T. C. McMillan, president of the State Home Missionary Society, were well received. A paper of value on Popular Misrepresentations of Scripture and How to Meet Them was read by Rev. F. T. Lee and one of its points emphasized in an attractive and earnest address by Prof. E. T. Harper of the seminary. Rev. J. A. Adams read a bright paper on A Religion for Two Worlds. On the topic, The Church and Important Things, Rev. Q. L. Dowd spoke discreetly. On the Crucial Question Before the Churches Rev. H. A. Bushnell and Rev. J. C. Armstrong spoke. Both gave prominence to the spiritual life which comes through recognition of God as the source of power for the church, and to the necessity of making the church a source of spiritual power and the conscience of the community. The meeting was one of the best of recent years and is prophetic of more than usual success in the work of the winter. W.

MONTANA STATE ASSOCIATION.

The fifteenth annual meeting was held at Red Lodge, Sept. 30-Oct. 3. A cold storm raged about the time of the gathering, and piled up snowdrifts everywhere before adjournment. But ample conveniences were provided by the generous citizens and the visitors were royally treated throughout. Though far from the center of the State, the attendance was good, every church but one being represented by pastor and delegate. A gloom was thrown over the gathering by the death, only two weeks previous, of a daughter of the pastor at Red Lodge, Rev. W. H. Watson, but his perfect self-control in attending to all the details of the gathering won highest admiration.

A grievous disappointment at the absence of Dr. Roy and Mrs. Caswell put an end to the thought of what an inspiration they would afford. But the little band of workers in this far-away State is a noble one, and the many excellent papers and addresses showed that the pastors take high rank in intellectual power as well as self-sacrifice.

Rev. V. F. Clark of Livingston, as moderator, contributed much to the success of the gathering. Supt. W. S. Bell, in his annual report of the home missionary work, considered the sixteen years of Congregational work in this State under four heads: Beginning, Growth, Repression and Self-Development, showing that to match the needs with the growth a larger spirit of devotion is essential.

The association listened with great interest to the annual sermon by Rev. W. D. Clark of Billings—a vigorous presentation of the development of Christ's kingdom on the earth. Rev. O. C. Clark read an interesting paper on Christian Nurture, and Rev. W. H. Watson gave a graphic report of the National Council. Rev. E. D. Bostwick's helpful paper on The Heart in Worship and Service was followed by the meeting of the Woman's Missionary Union. Mrs. V. F. Clark was re-elected president.

The Sunday morning series of addresses on The Head of the Church, The Church the Lord's Body, and The Holy Spirit, led fittingly up to the observance of the Lord's Supper, and all went from the beautiful service stronger and more trustful. In the afternoon Superintendent Bell reported the work in the interests of Sunday schools, recommending advance steps, which were heartily indorsed. One of the best hours of the meeting was when Rev. Alice S. Barnes of Castle read a devotional paper on The Quiet Hour. The evening program included a symposium on The Church as a Factor in Modern Civilization, consider-

ing its relations to Money, Civic Reform, The Saloon, by Rev. O. C. Clark, Dr. L. M. Lime and Rev. V. F. Clark, respectively. The papers were practical, showing that the clergy is prepared to grapple with the forces which tend to overthrow civilization.

The session closed with a devotional service. The next meeting will be held in Great Falls.

W. S. B.

FROM ST. LOUIS

The fall work in the churches and the fall festivities in the city are now in full operation, but the religious activity is naturally hindered by the demands of the secular interests at this time of year so great in this southwestern metropolis. The Exposition, now held for the first time in the new and magnificent Coliseum, is said to be finer than ever. The Veiled Prophet's parade and its attendant ball drew an enormous crowd into the city, and the floats and designs were more extensive, if not more magnificent, than ever. What Dr. Stimson used to designate as "our annual foolishness" has a tremendous hold on the people of this section, and excursion trains from all directions are run that people may view the Veiled Prophet pageantry. This parade takes place during fair week, and the city is full of strangers. The fall election is near at hand, when the proposition for building a new public library building will be submitted to the people. A year ago this project fell through because the voters did not feel sufficient interest in or did not fully understand the requirements of the ballots. Over 18,000 votes were thrown out owing to this inadvertency. Mr. O. L. Whitelaw, a member of the First Church, is president of the Library Board and takes an active part in the promotion of this worthy project. The churches are asked to advocate it and many pastors will speak on this theme from their pulpits. The library at present is occupying rented quarters in the Board of Education building, and is cramped for room.

The Ministers' Meeting has resumed its sessions; Dr. D. M. Fisk is moderator and Rev. S. T. McKinney is secretary. A ministerial book club has been a feature of this organization for several years. The ministers become members of the club on payment of an initiatory fee of two dollars, the annual fee thereafter being one dollar. New books are bought which may be kept out for two weeks, a fine being imposed if they are not returned when due. At the end of the year the books are sold at auction to the highest bidders, and the proceeds are appropriated for the purchase of new books for the succeeding year. Thus the latest books are always on file and at the call of the members. An average of sixty or seventy volumes a year are bought and sold.

The City Missionary Society is grappling in earnest with its heavy burdens, and is introducing radical changes from the policy of the past. Olive Branch and Tabernacle Churches are being yoked together, the principle of ill-advised expansion has been wisely abandoned, and under the superintendency of Dr. A. K. Wray city and State work are being energetically pushed. Lay workers and church visitors are put in charge of certain fields with gratifying results. Rev. C. E. Blodgett is supplying Redeemer Church and Rev. F. T. Lee is preaching at Fountain Park.

A unique fellowship meeting was held with First Church Friday evening, Oct. 7. The several city pastors made three-minute addresses on vital themes connected with local Congregationalism. The Benjamin of the pastors is Rev. C. H. Patton, just settled over First Church, and the ecclesiastical patriarch is the pastor of Hyde Park. Dr. R. M. Sargent is the oldest minister, having been a member of a Congregational church sixty-one years. A touching incident took place when the whole meeting rose *en masse* and bowed to this saintly father in Israel. Supt. A. K. Wray represented the larger interests of the denominational work in the State, and an active lay-

man spoke for the pastorless churches. This is a step in the right direction and will tend to increase denominational *esprit de corps*.

W. M. J.

A SIXTY YEARS' PASTORATE

On Thursday, Oct. 13, was observed at Sherborn, Mass., the sixtieth anniversary of the ordination and installation of Rev. Edmund Dowse, D. D., as "pastor of the church and minister of the people" of that rural town. This event is believed to be unparalleled in this century certainly, and when the added facts are considered that Dr. Dowse was born in Sherborn, trained in her schools until he entered college, and returned immediately after finishing his theological studies to become the pastor not only of the friends of his childhood but of his parents and brothers and sisters, that he has taken two wives from the membership of his church, and that during the threescore years of his pastorate he has served upon the school board of Sherborn, and that he is still in active service as pastor, with a good degree of strength although eighty-five years of age, the case is altogether unique.

It was fitting that the observance of this remarkable anniversary should fall upon one of



REV. EDMUND DOWSE, D. D.

the most beautiful days of autumn, and that the church should be crowded to overflowing with a loving and enthusiastic company of parishioners and friends from near and far. Dr. Sturgis of Natick presided efficiently. Devotional services were conducted by the earlier friends of Dr. Dowse—Rev. Drs. E. E. Strong, G. M. Adams and H. J. Patrick, after which a most cordial address of welcome and congratulation was made by Rev. L. R. Eastman, to which Dr. Dowse made a tender and fitting response. Dr. Dowse having been a member of the Massachusetts Senate for two years and subsequently for nineteen successive years the chaplain of that body, addresses were made by the present president of the Senate, Hon. George E. Smith, and by previous presidents, Judge R. R. Bishop and Hon. George C. Crocker and by Chaplain Waldron of the Massachusetts House of Representatives. Other addresses followed from Rev. Messrs. Vander Pyl of Holliston, Emerich of South Framingham, Wellman of Malden, Peloubet of Auburndale, Harlow of Medway, Holmes of Hopkinton, Coolidge of Worcester, the latter a son of the Sherborn church, and by others. These addresses bore united and cordial testimony to the profound esteem and love not only of his own people but also of his associates in the ministry, and of all the wide circle in which he has for threescore years exerted a strong and beneficent influence as a faithful, evangelical and devout minister of Christ. Letters of regret for necessary absence were read from many friends and public men, from several senators, from Prof. Ed-

wards A. Park of Auburn, and from Prof. H. P. Smith in behalf of the faculty of Amherst College, of which Dr. Dowse is an alumnus. Rev. John Wood of Fitchburg, a college classmate of Dr. Dowse, made tender allusions to their friendship for these long years, closing with the suggestion that the congregation should pray that Dr. Dowse might remain humble after such a deluge of wholly fitting praise.

S.

THEOLOGICAL SEMINARIES

Andover

Dr. Moore's Old Testament seminar has taken for its initial study Sennacherib's Attack Against Judah in the Time of Hezekiah.—At the annual reception of the Society of Missionary Inquiry at the home of President Harris a delightful evening was enjoyed. The address to new members by Dr. Harris was followed by readings from Dickens by Professor Churchill and selections by the seminary quartet.

Hartford

President Hartranft, having returned from the meeting of the American Board, has begun the work with the Senior Class in systematic theology.—The mission study class has organized for the year's work by dividing into three classes. One will study China, using for reference Rev. H. P. Beach's book, *Dawn on the Hills of T'ang*; a second will study sociological missions; while a third will study the literature of missions.—At the general exercises last Wednesday Messrs. Sanderson, Ballou, Trout and Yarrow told of different experiences the past summer—in the army, as a ticket agent at a summer resort and as student supplies in Delaware and Maine.

Yale

Professor Budde of Strassburg has begun his lectures on The History of Religions.—Professor Ladd will lecture through the year on The Philosophy of Religion.—The Leonard Bacon Club held a public debate last week on the question, That the United States ought to retain the Philippines. E. E. Day of the Senior Class is president.—L. B. Chase, a Middler, has charge of the city mission work of the students.—F. Q. Bolster, who left on account of illness last year, has returned.

Chicago

In reply to a note in the *Advance* Professor Scott has received from various quarters East and West over 500 valuable books for distribution among the students.—Three of the students have been in the army this summer. One, Rev. H. A. Hall, was chaplain of the First Illinois through the Santiago campaign.—The reception to the new students was held in the seminary parlors, Oct. 13.—A group of students meets once a week for the study of heathen lands and the lives of great missionaries.—President Fisk and four student delegates attended the meeting of the American Board in Grand Rapids.—Professor McLachlan of the American Collegiate Institute, Smyrna, addressed the students in chapel, Oct. 11, and Dr. Green of Japan spoke at the missionary conference, Oct. 13.

Pacific

A sign of growing co-operation between the seminary and the university is an exchange of services between Professor Howison, who will lead a discussion in the Theological Society, and Professor Foster, who does the same in the Philosophical Union.—The first conference between professors and students has been held, the subject being Personal Religious Culture under the Peculiar Conditions of Seminary Life.—Professor Buck has begun elocution. The advanced students will meet in a weekly class; the new students have an individual weekly appointment.—The Theological Society had a paper by Dr. F. T. Bush of the Presbyterian Church, Alameda, on The Old Testament, Development or Revelation?—Mr. Moody, a student, is in charge of the Pierce Street Church, San Francisco.

CONFERENCES AND ASSOCIATIONS

MASS.—Suffolk South Conference met with First Church, Hyde Park, Oct. 10, for its 75th semi-annual meeting. Reports of the National Council were given by two members who went. The subject was *The Christian Life and Service*, with the topics: *The New Testament Idea for Christian Living and of Winning Men and The Enlarging Mission of the Church to the World*.

The Essex North Conference met with Union Church, Haverhill, Oct. 11. Topics were: *Treat-*

ment of Absentee Church Members, of Lapsed Church Members, A Weekly Rest Day for Laboring Men, The Place and Importance of the Family in Society, The Family as a Religious Factor in Society, The Attitude of the Church toward the Family. In considering the religious census of the conference the scribe, Rev. D. C. Torrey, presented a table of figures showing the attendance at service of men, women and children in all the towns and cities.

ME.—Cumberland North Conference met at Lewiston with Pine Street Church. Rev. Messrs. F. W. Davis and H. H. Noyes preached. Topics: Christ and the Problem of Wealth, How Make the Sunday School More of a Spiritual Force, Has the C. E. Movement been Helpful, Conservation of Spiritual Forces. Pres. W. D. W. Hyde spoke to a large audience on The Reorganization of Our Faith. Secretary Hatch presented the Maine Missionary Society. The woman's missionary hour was helpful.

The Hancock County Conference met at North Ellsworth, Oct. 4, 5. The general topic was The Church: When Can It Be Called Prosperous? Its Worth to the Community; What Should Be Expected of the Pastor and of the People; Aim of the Local Church; Earnestness in Christian Life and Work; Responsibility of the Laity; The Place of the Bible, of Common Sense, of Prayer; Why Support the County Conference?

Washington Conference met at Jonesport, Oct. 3, 4. Sermons were by Rev. Messrs. A. J. Lawrence and L. D. McLean. Topics: Missions, The Service Rendered by Our Denomination to the County, the State and the Country.

CT.—Fairfield East Consecration met in Stratford, Oct. 11. All but one church was represented—the largest meeting in the history of the society. The Spanish War was discussed as follows: The Ethics of the War, Practical Lessons, Missionary Problems, Future Policies, Our Duty as Christians. For the first time a woman had a part upon the program. A committee was appointed to carry out the suggestions of Mr. S. B. Capen's paper on Benevolences at the National Council. Dr. Duncan spoke for the S. S. society.

PA.—The annual meeting of the Wyoming Valley Association and the annual meeting of the S. S. Union were held with the Puritan Church, Scranton, Rev. Horace Peckover, pastor, Oct. 11, 12. The meetings were well attended. Papers were read on The Relative Importance of Home and Foreign Missions, The Improvement of Worship, How to Care for Our Weak Churches, Is It Desirable to Raise the Standard of the Ministry? and The Training of Children. Rev. William Smith preached the sermon. Superintendent Jones gave an address on Home Missions. A message was sent to the President to abolish the canteen drinking system in the army. The Sunday school convention was addressed by some of the best home talent and by Dr. Duncan.

OK.—Grand River Conference met at Kelloggsville, Oct. 4, 5. In spite of bad weather and an isolated place of meeting, the gathering was large. The general theme was The Extension of the Kingdom of God. Six or eight fellowship meetings were held during the same week with other churches for the purpose of deepening the zeal of God's people for the extension of his kingdom at home and abroad. In these meetings the help of the State secretary of home missions, Rev. J. G. Fraser, D. D., was enjoyed.

IND.—Northwestern Association met with the Hammond church. Rev. F. E. Knopf preached the communion sermon. The reports showed a vigor and zeal in the young churches which is remarkable. By unanimous vote the name was changed to Michigan City Association. The following were the themes: S. S. Methods, Home and Foreign Missions, Paul's Epistles and Christian Giving, The Mission of Christianity, Echoes from the National Council.

Kokomo Association was held with Hope Church, Anderson—the first time a Congregational association ever met here. It was prepared for with zeal under the guidance of Rev. W. B. Street, the enthusiastic pastor. The attendance was unexpectedly large. Rev. E. L. Brooks preached the sermon. The Fairmount choir came in a body to give special music. The W. H. M. U. held a full session, with interesting addresses. Topics were: The Living Church; Congregationalism, What It Is, What It Has Done, What It Can Do; Ridgville Academy, Congregationalism is becoming better known throughout the "gas belt."

MICH.—North Central Association met at Clare, Sept. 21, 22. The sermon was by Rev. William Cochran. Topics discussed were: How to Deepen the Spiritual Life of the C. E. Society, Its Weak Spots; The Use of History in Preaching; The Higher Criticism, Its Methods, Results and Our

Attitude Thereto; Pastoral Visiting. A stereopticon lecture on Home Missions in Michigan, by Secretary Warren, closed the meetings.

MO.—The meeting of the St. Louis Association was held at Webster Groves, Oct. 13. It was unusually well attended, and all the exercises were uplifting. Among themes discussed were: What Is Good Congregational Singing? The Weak Point of Congregational Fellowship and How Strengthened? The Present Opportunity of Congregationalism was the subject of three papers. In a fruitful discussion on the theme Where Are the Men? laymen and women took up all the time, the women speaking most to the point. A professor from the high school read a paper on The Teaching Power of the Church, and The Home Missionary Outlook was discussed. The woman's hour was occupied by an address on Impressions of Oxford and London Along Lines of Christian Work and a paper on The Next Step Forward in Home Missions. The evening session was devoted to the following practical themes: What Congregationalism Stands for, Consecration in Practical Operation, Methods of Church Worship and Work.

CLUBS

MASS.—The Worcester Club held its first meeting of the season on the evening of the 10th. Pres. A. Z. Conrad, D. D., in the chair. The social hour and banquet occupied the early part of the evening. Dr. Willard Scott, the new pastor at Piedmont, gave the address, on Professor Drummond, the Man and His Works.

R. I.—The Providence Club met, Oct. 10, in the fine apartments of The Eloise, a recently opened restaurant on Franklin Street. Nearly 200 were present. It was the annual meeting, and the reports showed a generous balance on hand and an active membership of 267. Hon. T. B. Stockwell was chosen president and H. C. Waters secretary. A members' discussion was held on the question, Is It Our Duty as Christian Citizens to Advocate the Acquisition of New Territory?

MINN.—The initial meeting of the Minnesota Club for this season was held with Park Avenue Church, Minneapolis, Oct. 10. The large audience thoroughly appreciated Dr. Washington Gladden's able address on New Days, New Destinies, New Duties. The spirit of the twentieth century breathed through the discussion. Harlan P. Roberts was chosen president and E. F. Waite secretary. A standing committee, with the secretary of the State Historical Society as chairman, was appointed to establish Congregational archives for the State and collect and arrange matter pertaining to early church history.

NEW ENGLAND Massachusetts

[For Boston news see page 543.]

SOMERVILLE.—*Highland.* The annual business meeting was held Oct. 7. The last year has been the best in the history of the church. Reports showed an increased attendance at the morning service, more members in the Sunday school, more additions to church on confession, more work done on every line and all current expenses paid. The salary of the pastor, Rev. G. S. Anderson, was increased \$200.

NEWTON.—*Eliot.* On the Sunday after the meeting of the American Board the pastor, Dr. Davis, preached on the Forward Movement in the Foreign Mission Work and asked the church to cheer the workers on the field and the administration at home by an offering for this larger service. Upon the following Sunday the congregation responded nobly by an offering of \$2,500.

PEABODY.—*South* contributed \$250 to American Board last Sunday—the largest contribution to the Board from here since 1893. It is all the more gratifying considering the hard times. The church has recently raised \$5,000 for improvements. Rev. G. A. Hall is pastor.

NORWOOD.—*First.* Hon. G. D. Gilman of Boston, consul of the Hawaiian Islands, recently gave his timely and interesting illustrated lecture on the Paradise of the Pacific before the Women's Benevolent Society. Sunday, Oct. 9, was designated as School Day, the subject of the morning sermon being The Moral Relation of the Church to the Public School. In the evening there was a symposium, with speaking by the chairman of the school committee, the principal of the high school and the superintendent of schools, with a closing address by R. v. W. Scott, secretary of the New England Education League. Rev. C. F. Weedon is pastor.

FALL RIVER.—The annual meeting of the Old Colony Branch Woman's Board was held with the First Church on Tuesday and Wednesday of last

week. Over \$2,000 were contributed last year. Interesting addresses were given by Miss Stanwood of Boston and Mrs. Wheeler of Harpoot, Turkey.

WARREN.—*First* has just settled a new pastor, Rev. W. B. Oleson, at whose installation pleasing exercises and attractive decorations were the features. The candidate's narration of his belief and earlier life were full and interesting. He has lived in the Hawaiian Islands for 15 years. A dainty lunch was served by the women of the church. Rev. Austin Basset of Ware preached.

Maine

LOVELL.—Aside from the routine business the session of Union Conference, just held here, was almost wholly devoted to the celebration of the 100th anniversary of the church. Seldom is such an occasion better favored by situation or by interesting exercises than in this little church, which had been newly renovated for the event. The Ruling Forces of the Church's Life was a review by Rev. William Sanbrook, pastor for seven years. Deacon J. F. Stearns of Saco gave an account of his early relations in the church, and Hon. E. W. Woodbury of his memories of school teaching 60 years ago. Deacon Josiah Cobb, now of Wilder, Vt., read a paper of personal reminiscence. The second day the house was filled. Rev. T. S. Perry spoke of The Losses in Church Methods During the Past Century, and the pastor, Rev. E. H. Abbott, of The Gains. Mrs. F. L. Pottle recounted the history of the church. Secretary Hatch made a fine address for the Maine Missionary Society, which was followed by the Lord's Supper.—At the meeting of the Union Association the members voted unanimously "that H. E. Farnham, in view of his unchristian conduct during the last part of his pastorate at Lovell, and since then, be, and hereby is, expelled from this association." Mr. Farnham had been for two years under suspension in order that he might have opportunity to clear himself from the charges against him. This he failed to do.

EASTPORT.—The use made of the meeting house galleries furnishes a hint perhaps to other churches. Two long partitions, with windows opposite the outside windows, make the galleries available for various uses, and the house is rendered easier to heat in winter. The pastor's study and side-room occupy one gallery. The other is partitioned into three S. S. rooms, separated by folding doors. These five rooms are heated by two stoves or from the audience-room. Rev. H. N. Pringle is pastor.

Rev. P. H. Moore of Saco has been elected city missionary at a recent meeting of the city council.—Rev. H. W. Kimball and bride were tendered a pleasant reception upon their return to their parish at Skowhegan.—Receptions were also given Rev. W. C. Adams at Island Falls and Rev. Arthur Varley and wife at Bethel.

New Hampshire

FARMINGTON.—*First.* After a pastorate of five years Rev. S. H. Goodwin was obliged by his health to seek a different climate. He has been succeeded by Rev. C. E. Sinclair, who began his pastorate May 1 of this year. He is now preaching a special series of Sunday evening sermons. The music consists of vocal, orchestral and organ selections. The service attracts many persons not seen often heretofore in the audience-room.

LEBANON.—*First* has just observed its 130th anniversary, annual reunion and roll-call. It was the largest attended and the happiest of all occasions of like character. An unusual interest prevails in all departments of work. Rev. E. T. Farrill is pastor.

DURHAM.—Through the gifts of Mr. Hamilton Smith of land and money, the chapel has been moved to a more convenient location and repaired.

Vermont

BENNINGTON.—Rev. C. R. Seymour's 10th anniversary of service occurred Oct. 9. During this period 333 members have been added to the church, 204 on confession. The total membership is 467. The contributions of church and society for all purposes have been \$54,784 in 10 years, one-third of which has been appropriated to benevolence. The distinct aim has been to evangelize the environment. District work has been carried on until it can be said there is no neglected portion of this town. The Y. M. C. A. established within this period has been largely supported in money and men by members of this society. The organization of the church is complete, and each group of workers expects to accomplish something outside of itself. The senior Y. P. S. C. E. holds meetings once a month away from home. The home Sunday school maintains a branch and is responsible for the "mountain work." Twenty visitors make a point of hunting out strangers. The Men's Club assists

in the Sunday evening services. Members of the Ladies' Aid Society, two for each month, superintend church decoration.

An unusually successful session of the Vermont S. S. Association was held last week at Lyndonville.

Rhode Island

PROVIDENCE.—Free Evangelical is planning to erect a business block on its unoccupied land as an investment to sustain its work as a down-town church. The removal of a Baptist and a Methodist church from its neighborhood has left the clear field for institutional work in a needy part of the city.—Beneficent. Rev. J. G. Vose, D. D., is giving a course of Sunday evening addresses on The Religious History of Spain.

Connecticut

NEW HAVEN.—Taylor. Rev. A. M. Hall, Ph. D., spent his vacation in Europe, the pulpit being supplied by Rev. Frederick Lynch. The membership has nearly doubled during the present pastorate of less than two years.—Westville. Rev. M. E. Kerr takes up his work with earnestness. The former pastor, Rev. O. R. Howe, is still on trial on the charge of immoral conduct, the case having dragged along since spring.—United. The annual collection for the American Board amounted to \$560, and that for the Army and Navy Christian Commission to \$136.

BETHANY.—During the absence of Rev. C. S. Macfarland in Europe the pulpit was supplied for four months by Mr. E. G. Zallars of Yale, who did earnest work. The recently adopted envelopes for benevolence collections have increased gifts considerably. Mr. Macfarland has been engaged to preach for a third year in connection with his studies at Yale.

HARTFORD.—A service of much interest was the ordination of J. K. Moore, son of Rev. W. H. Moore, the well-known registrar and statistician of Connecticut Congregationalism. It occurred at Asylum Hill Church on the 11th inst. The new clergyman has been engaged for a year by the church at Elizabethtown, N. Y., and will begin his duties immediately.

MIDDLE STATES

New York

BROOKLYN.—New England. The pastor, Dr. McElveen, is at present preaching a series of Sunday evening sermons on The Conduct of Life that is attracting large congregations. The topics thus far have been: The Art of Conversation, Courtesy, Dress and Fashion and The Ethics of Amusement. The evening service is followed by a 20 minute evangelistic after meeting in the parlors.

SYRACUSE.—The Keswick meetings have been commenced and will be held once in two weeks. The speakers at the first evening meeting were Rev. Dr. Packard and Rev. Ethan Curtis.

Rev. F. W. Herman has closed his pastorate at Honeoye and Rev. S. M. Day, pastor emeritus, will supply for the present.

New Jersey

JERSEY CITY.—First has organized a "popular singing class," modeled after the Damrosch classes of New York. At the initial meeting, Oct. 10, over 200 persons were present. They were led by Professor Morse, the choir master of Dr. Lyman Abbott's church, Brooklyn.—People's Palace again starts its winter course of instruction, including many branches. The dancing classes have provoked adverse criticism, but as the Palace is located in the tenement house district, where saloons, gambling halls, variety theaters, dance halls and other forms of attractive vice abound, the board of managers find it necessary to provide all sorts of amusements under Christian auspices. Entertainments are given at reasonable rates, receptions for the members and friends occur occasionally. The Palace is proving more and more a real refuge from temptation.

THE SOUTH

Maryland

BALTIMORE.—First. The Lawrence Memorial House, partially under the oversight of this church, has reopened its fall and winter activities. Classes are conducted for boys and girls. Last year the total attendance was over 5,000. Mrs. M. W. Lawrence, the aged mother of the late founder of the house, Rev. Dr. Lawrence, by her incessant and earnest aid, has largely helped to the success of the settlement.—Second. Evangelistic services have been conducted for several weeks by Rev. W. H. Moore with good results.—Canton. The Sixteenth Street mission has recently received a new organ and the work, now about nine weeks old, is promising.

THE INTERIOR

Ohio

MADISON received 11 new members the first of October, 10 being on confession. During the two years of his pastorate Rev. Joseph Wolf has received accessions at every communion. In this time the church has canceled a burdensome debt, contributed to all the benevolent societies, added 53 to its membership, of which 40 were on confession, and organized a Junior Endeavor Society which now has a membership of over 50.

CINCINNATI.—Walnut Hills. The Woman's Missionary Society at its first fall meeting took a thank offering amounting to \$17. The Endeavorers held a successful "conversation social" Oct. 7, which served as an opportunity to welcome the students of Lane Seminary.

Illinois

[For other Chicago news see page 522.]

CHICAGO.—Pilgrim. At an after-vacation reception tendered Dr. and Mrs. G. R. Wallace addresses were delivered by three ministers, all members of the church. Inspired by the pastor, the church on that evening subscribed the full amount necessary to wipe out a cumbersome debt that was incurred before the present pastorate. On last Sunday evening Miss Colman, recently from missionary work in India, addressed a congregation of several hundred Endeavorers just before the evening service. Since vacation the pastor is greeted morning and evening by large congregations and a new era of activity has set in. He is just concluding a series of Sunday evening sermons on The Theoretical Parables of Jesus Christ.

Indiana

INDIANAPOLIS.—Mayflower. Dr. S. A. Hayt is winning all hearts, and the prospects are excellent. A reception was given in his honor Sept. 30. Rev. N. A. Hyde and family have arrived in the city from their summer wandering and entered actively into church life.—Plymouth. Rev. F. E. Dewhurst has returned in vigorous health. The season's prospectus, issued by the church, includes the Plymouth Institute and the McCulloch Club. A children's course of talks is called Stories of Noble Lives, and is attended by the newsboys and boot-blacks in a body. There is a week night course of five-cent tickets, including lectures illustrated on popular subjects of travel, fiction, art and modern life.

LAKE GAGE, a small church, adjacent to Orland, has been greatly revived since Rev. Dr. W. F. Harding became pastor at the two points. The first communion service in many months was held Oct. 9. The annual meeting was held in September, the first in several years. The weekly prayer meeting is again in evidence. At Orland the evening congregations are growing. The pastor is preaching a series entitled The Man of Galilee.

Michigan

DETROIT.—First. Dr. Boynton addressed the Business Men's Class last Sunday on the theme Shall the Church Support the Policy of Territorial Expansion? He maintained that we were bound to share with others the true principles of democracy—fraternity, liberty, equality. The church has met with a heavy loss in the death of Miss May C. Mallory, one of the deaconesses and a most valued member.—Woodward Avenue. Rev. J. L. Fowle of Casarea, Turkey, occupied the pulpit on a recent Sunday morning. Mr. William Livingstone of the Detroit Journal read a paper before the Men's Club on Opportunities for the Betterment of Society by the Editor Through the Press. The Young People's Union, at its first business meeting of the season, heard reports of the Boys' Club, The Social Settlement and the District Nursing Society and the McGregor Mission, in all of which the union takes an active interest, especially the social settlement, and proposes to push this work to a greater extent this winter.

CADILLAC, at its October communion, took a collection for the Ministerial Relief, which amounted

to \$50. The pastor's large Bible class is studying the prophets.

Wisconsin

PORT WASHINGTON.—A spontaneous movement here during the summer just past resulted in measures to establish a church. In accord with interdenominational comity, the Wisconsin Home Missionary Society stood aloof from the enterprise. The congregation secured as pastoral supply Mr. D. W. Dexter, a Senior in Chicago Seminary, and has been self-supporting from the start. An organization was effected, and a lot in the central part of the little city has been given as place for a house of worship. By invitation a council, of which Rev. Judson Titusworth of Milwaukee was moderator, met with the new church Sept. 26. The chief point of solicitude—that of justice and courtesy to the only other English church in the city, the Methodist Episcopal—was removed by a fraternal letter from the presiding elder of the district, in which he stated that he would not regard the recognition of the new church as a breach of comity. Accordingly the council voted to receive the new church into fellowship. Port Washington is the county seat of Ozaukee County, which is next north of Milwaukee County and in which there are no English churches save the two mentioned in this item.

CUMBERLAND has suffered sadly from forest fires. Rev. W. T. Ream, the pastor, has officiated as fire-fighter and restorer of frantic nerves.

THE WEST

Iowa

SPENCER.—Ten members received Oct. 2, with the July Ingathering, have greatly strengthened the church. Most of them are adults, some heads of families.

The German Church, Avoca, has reached self-support.—Washta has received accessions at every communion for two years. It has just renovated its meeting house.—Lansing Ridge sends a young man to Chicago Seminary, the third from this little H. M. church.—Montour has a new furnace.

Minnesota

ST. PAUL pastors organized their Ministers' Meeting, with Rev. W. W. Newell as chairman. It is proposed to devote a brief time each week to systematic study. The usual papers will occupy the balance of the hour.—Hazel Park, closed since last spring, is having the benefit of Missionary Riser's first work in his new position with the Congregational Union. The reviving of the Sunday school took place Oct. 9.—St. Anthony Park already worships in its new building, though the finish is not quite complete.

MINNEAPOLIS.—First has invited Rev. E. W. Shurtleff of Plymouth, Mass., to serve as stated supply for the rest of the year.—Thirty-eighth Street gave the new pastor, Rev. S. J. Rogers, and his wife a cordial welcome in the form of a largely attended reception.—Lowry Hill also inducted Rev. Henry Holmes and his wife into the social functions of their new field through a reception to which the local pastors were invited.

Kansas

The Congregational churches in Kansas City, Mo., and across the Kansas River in Kansas, have arranged for a union mass meeting, with the First Church of the latter city, Oct. 17, for mutual helpfulness and good fellowship.

Nebraska

OGALALLA.—Rev. G. W. Knapp has made an exploring tour in the region north and northeast of this place, with reference to religious work. Mr. Easton Bacon, a Gates student, spent the summer here, looking after Sunday schools and doing religious work. Mr. Knapp reports that, although there is no immediate prospect of church organization, there is great need of religious work. His field is already very large, including Ogallala, Brule and the Sherman schoolhouse. He is anxious to have another man on the field that this wide region may be taken care of. The embarrassed condition

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of the H. M. Society makes it impossible at present to provide funds for such work.

BUTTE.—Rev. W. A. Hensel, lately pastor here, who enlisted in the Nebraska Third, returned sick and has been occupying the parsonage. Rev. John Gray, the newly elected pastor, is on the field. At last accounts Mr. Hensel was slowly improving.

FARNAM.—Rev. F. W. Grupe preaches on Sunday afternoons, alternately, at the out-stations Ingham and North Farnam. The former has been reorganized and is the only religious work in the neighborhood.

South Dakota

SPRINGFIELD.—Father Seccombe has closed his pastorate of more than 17 years at the age of 81. His field has included three outside appointments, which he has cared for to the very last. Mr. D. J. Perrin of Chicago Seminary will assume the permanent pastorate next May, and Miss E. K. Henry will supply meanwhile. The Yankton Association at its last meeting passed resolutions of respect and affection for Father Seccombe, who has devoted his life to missionary work in Minnesota and South Dakota.

Colorado

DENVER.—First. The ministry of Dr. J. H. Ecob brought this mother of the Colorado churches into new strength and vigor and into line with the work of the churches of our denomination as it had not been for many years. His resignation was felt to be a great loss. The church, therefore, has been rarely fortunate in so soon securing a successor and such a recognized leader among Congregationalists as Rev. Dr. D. N. Beach of Minneapolis. The state of Mrs. Beach's health has compelled her for some time to live in Colorado, and this is one of the most potent reasons why Dr. Beach has laid down the pastorate of Plymouth Church, Minneapolis, and accepted this call to Denver.

TELLURIDE.—Evangelist Layfield closed a two weeks' series of revival meetings Oct. 2, resulting in the conversion of a number of men and women and over 50 children and youth, besides being a great blessing to the members. Soon after the meetings began the pastor's wife was taken suddenly ill with pleuro-pneumonia and passed away, Sept. 30, rejoicing in Jesus Christ as her Lord and Saviour. Mr. and Mrs. Layfield began meetings at Montrose, Oct. 3, and later will go to Rico and Grand Junction.

Texas

SHERMAN.—All departments show gratifying results. The enrollment of the Sunday school during the last quarter was the largest in the history of the church, being over 130. At the communion service, Oct. 3, three adults entered into fellowship on confession, and the same day 25 united with the Endeavor Society. Rev. J. H. Dobbs is pastor.

PACIFIC COAST

California

LOS ANGELES.—Bethlehem begins the winter season with fine equipment. Prof. W. W. Lovejoy of Pacific Seminary will put in six months' work at his own expense. The deaconess, Miss Leonard, has recovered her health, and a second deaconess has been engaged. As many members of other local churches are interested in this institutional enterprise and aid its work, the South Hadley plan is being tried of making these associate members of Bethlehem without severing connection with their own churches. Such members, however, do not hold office or vote. The plan has met with favorable response.

DECATO dedicated a tasteful meeting house Sept. 23. This church is the outgrowth of a Sunday school established by the C. E. Society of Niles, which has also secured the funds for the building.

AVALON has received the gift of a lot on which to move the parsonage, thus making room for an addition to the meeting house for prayer meeting and reading-room.

WEEKLY REGISTER

Calls

ALCORN, W. A., to Keystone, Platte Valley, Pleasant Grove and Union, Neb.
APPLETON, Harry, Middleville and Irving, Mich., to Grand Blanc.
ASHBY, John H., Armada, Mich., to Clinton. Accepts.
BARNES, Albert E., late of Perham, Minn., to Clearwater and Hasty.
BAYNE, John S., La Salle, Ill., to Mendon. Accepts.
BEACH, David N., Plymouth Ch., Minneapolis, to First Ch., Denver, Col. Accepts.
BUTLER, Willis H., New York to Williamstown, Mass.
CLEVELAND, H. C., to continue supplying at Hyannis, Neb., the coming year. Accepts.
COATE, Robert M., Canton, S. D., to Erwin. Accepts.
DAVEY, Jas. J., Amelia, N. D., accepts call to Hope.
DICKERSON, Chas. H., Bethlehem Ch., Newark, N. J., accepts call to educational work in S. Carolina under the Reformed Ch.
DICKINSON, Sam'l W., St. Paul, Minn., to Zumbrota. Accepts, and has begun work.
DICKINSON, Selden G., Pres. church, Willoughby, O., to Wellington. Declines.
EATON, Jas. F., Beloit, Wis., to Rochester. Accepts.

ELLIOTT, Wm. A., Grand Ledge, Mich., to Second Ch., Sterling, Ill.
EMBLETON, John S., Severy, Kan., to Fall River and Pleasant Plain. Accepts.
HOLF, Linc in A., formerly of Kirkland, Ill., to Second Ch., Onarga.
LEWIS, Dan't M., Alexandria, O., to First Ch., West Pullman, Chicago. Accepts.
MAHN, Lawrence W., to remain at York, O., another year. Accepts.
MERILL, Chas. W., Worthington, Minn., to Silverton, Col. Accepts, to begin Nov. 1.
MILLIKEN, Chas. D., San Francisco, Cal., to Sonoma. Accepts for six months.
NEWELL, Wm. W., Bethany Ch., St. Paul, Minn., to South Park Ch., same city.
OAKLEY, Jas., Zumbrota, Minn., to Robbinsdale Ch., Minneapolis. Accepts.
PERRIN, David J., Chicago Sem., to Springfield, S. D. Accepts, to begin next May.
PINGREE, Arthur H., last class Hartford Sem., to Pigeon Cove (Rockport), Mass. Accepts, and has begun work.
POWELL, Jos., to Central Ave. Ch., Los Angeles, Cal. Accepts.
PRITCHARD, Wm. S., formerly of Bowmanville, Ont., now of Oneida, Ill., to Granby, Que.
RICH, Ulysses G., to remain another year at Dickinson, N. D. Accepts.
THOMPSON, Howard S., formerly of Claridon, O., to Hampden. Accepts, with residence at Chardon, and has begun work.
VOGEL, Albert H., Pilgrim (German) Ch., Chicago, to Fall Creek, Ill. Accepts.
WATERWORTH, John A., recently of Limerick, Me., to Andover.
WATT, Thos. E., Enid, Okl., to Springdale and Hillside for six months. Accepts.
WEBB, Wm. H. (Pres.), Geneva, N. Y., accepts call to Park St. Ch., W. Springfield, Mass.

Ordinations and Installations

LOWES, Geo. A., o. Corry, Pa., Oct. 13. Sermon, Rev. C. W. Wilson; other parts, Rev. Messrs. R. K. Davies, J. S. Unton, W. W. Gee.
MCCARTNEY, Henry R., i. First Ch., Amherst, Mass., Oct. 11. Sermon, Rev. Dr. P. S. Moxom; other parts, Rev. Messrs. H. T. Rose, G. H. Johnson, A. B. Patten, H. P. Smith, D. D.
MOORE, John K., Yale Sem., o. Asylum Hill Ch., Hartford, Ct., Oct. 11. Parts were taken by Rev. Messrs. J. H. Twichell, D. D., C. K. Fankhauser, W. W. Ranney and W. H. Moore, father of the candidate.
NEWTON, J. Edward, Bangor Sem., o. Lyman, Me., Oct. 6. Sermon, Rev. E. F. Wilson; other parts, Rev. Messrs. Geo. Lewis, D. D., G. A. Lockwood, R. C. Drisco, C. S. Wilder.
TRIPLETT, Harry M., Chicago Sem., o. Ainsworth, Neb., Oct. 5. Sermon, Rev. J. F. Bacon; other parts, Rev. Messrs. J. J. Parker, J. D. Stewart, J. E. Storm and J. M. Koker.
TURN, Morris H., o. Wenham, Mass., Sept. 22. Sermon, Rev. Dr. D. S. Clark; other parts, Rev. Messrs. E. C. Ewing, E. N. Hardy, W. A. Bacon, A. N. Ward.

Resignations

APPLEMAN, Hiram H., Sauk Rapids, Minn.
BROWN, J. Fletcher, Needles, Cal.
CARR, O. Trotter, Stratford, Ont., to return to England.
ELLIOTT, Wm. A., Grand Ledge, Mich.
FOSTER, Richard B., Okarche, Okl., on account of ill health.
HALBERSLEBEN, Henry C., Irvington and Bennington, Neb.
HALSALL, Evan, Pingree and Buchanan, N. D.
HASTINGS, Allen, Lake Ave. Ch., Pasadena, Cal.
JENSEN, Martin, Hosmer Ch., Glenen, Ind. Returns to Chicago to prepare for the foreign field.
MACK, Chas. A., Cando, N. D.
MARTIN, Albert A., Pittsville, Wis., withdraws resignation.
NOYES, Warren L., Castleton, Vt.
OAKLEY, E. Clarence, Romeo, Mich., to take effect Nov. 1, after a pastorate of over five years.
SECCOMBE, Chas., Springfield, S. D.
SNELL, Chas. Y., Inkster, N. D.
TEBBETTS, Arthur H., Morris, Minn.
WATSON, W. H., Immanuel Ch., Hamilton, Ont.
WOLFE, Jos., Madison, O., to take effect Nov. 1.

Dismissals

PANNELL, Wm. T., Morristown, N. J., to take effect Nov. 1.

Churches Organized

PLEASANT PLAIN, Kan., 2 Oct., 14 members.
PORT WASHINGTON, Wis., rec'd 26 Sept., 27 members.

Miscellaneous

ARMS, Wm. F., Essex, Ct., was taken suddenly ill while preaching Oct. 9, but is better.
GREEN, Albert L., received \$35 in gold as a parting gift from Plymouth Mission, Buffalo, N. Y.

OWENS, Edmund, when about to return to Pacific Seminary after his summer's work at Almira, Wa. and vicinity, was presented with a purse of over \$50 as a sign of appreciation.
TODD, Wm. E., and his wife were welcomed to their new field by the people of Brookfield, Mo., through a large and enthusiastic reception at the parsonage.
VOORHEES, J. Spencer, chaplain of the Third Ct. Vol. Inf., is home from Camp Meade, Ill. with malarial fever.
WATSON, Albert, formerly pastor of Mystic Side Ch., Everett, Mass., has returned from a four months' trip abroad, greatly recuperated.

Education

— The number of new students at Olivet College is about 100. Twenty new communities are represented. The college is showing remarkable vigor and its influence is widely felt.

— Weeping Water, Franklin and Chadron Academies, Nebraska, are all in successful operation. Each reports an increase in the number of students, especially Franklin, where the good crops of this and last year are showing results.

— Doane College has an attendance of eighty-three in its college department. By varying the electives from year to year according to the greatest demand the college is enabled to do a considerable amount of the higher work. The endowment at the opening of the twenty-seventh year is \$70,000.

Nature Warns

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It is just a wide-seated library Smoker, fitted with an adjustable back. In other words, you can now have four chairs in one. You can read, smoke, recline, or even sleep, by adjusting the angle of the back to your needs.

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The Business Outlook

Some of the daily papers are doing a great deal of harm by their misrepresentations of the actual state of trade. Thus they dwell on the low condition of the wool industry and cite the failure of two woolen mills and the collapse of the Tradesmen's National Bank of New York as exemplifying the troubles in the trade. As a matter of fact, all three of these failures resulted from extraneous causes, such as Klondike speculations and mismanagement of the affairs of the bank mentioned. Bank clearings are occasionally a trifle less than for corresponding weeks a year ago, and this fact

is seized upon by such papers to prove that general trade is poor.

Such is not the case. If wheat were as high as a year ago, probably bank clearings would be larger than last year; as it is, they are in excess of any other year since 1893. The iron and steel industry was never so active as at present, and the confident feeling in financial and mercantile sources is a better thermometer of the actual state of trade than the effusions of sensational political newspapers. Even in the cotton goods market, which has suffered by enormous overproduction, there is an improved tone and demand. The boot and shoe trade is good.

Wheat is in sharp foreign demand and domestic consumption for milling is heavy. The general tone of commodity values is firm, and in many instances there is a further upward tendency noted. Monetary rates continue easy, and this country is in a position to draw gold at any time from Europe should the necessity arise. The stock market is somewhat soft, owing to the political uncertainties, it being feared that the Republicans may lose control of the House of Representatives. In Boston all the speculative interest centers in the copper shares. The metal is very strong, and the general opinion is that copper stocks will still further advance.



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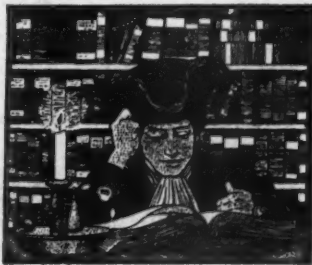
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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 30-Nov. 5. Helpfulness. Ex. 17: 8-13; Gal. 6: 1-5.

A little paper published for a time by a San Francisco church bore the striking title, Help. It suggested admirably the mission of the church and the duty and opportunity of every member of it as well as of every disciple of Christ. There are but two attitudes of mind. One looks upon others and the world in general as sources of personal gain and enjoyment. The other studies human life to see where help may be applied. Carry the first attitude to its extreme and one becomes utterly helpless. The world for such a man must be made to pour its blessings into his own lap. Develop the other attitude and one becomes a constant blessing to others. Not many of us are so placed that we can depend entirely upon others. We have to struggle for our foothold. But even in the ranks of those who are in the thick of the combat there is a mighty difference in the spirit of their lives. We all know people whose everyday behavior is characterized by the spirit of helpfulness, and, alas, we know their opposites. Christianity, however, is nothing unless it begets the desire to take hold and right wrongs, lift burdens, ease the rough way and bind up hearts that are broken.

We often think that a man's helpfulness depends upon his resources. We look at the good causes struggling to maintain themselves. We see the need of large investments of missionary money here and there; but we forget that if we were able to estimate the total helpfulness of a single day between man and man we should find it made up chiefly of small kindnesses. One does not know, for instance, how much good he does by putting on a cheerful countenance in the morning and walking down the street to his place of toil. A letter just in from a friend closes with these words: "For the present my whole duty to God and man consists in caring for my dear little mother." After all, what this world most needs is spiritual help. Money has its rightful place in extending the kingdom of God, but without a penny in your pocket you can do much to plant and sustain in the heart of your friend faith in a loving and tender Heavenly Father. Those who add to the world's stock of faith and hope and courage are its truest benefactors.

But to be constantly extending help we must be receiving it all the time. That is a wonderful passage in the Old Testament which speaks of some one being "marvelously helped till he was strong." Only as the channels between us and God are kept constantly open and full shall we receive power wherewith to be helpers to others.

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AND BOSTON RECORDER

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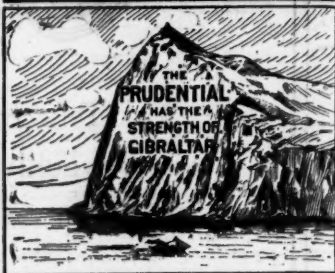
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The Congregationalist's Publications.

THE CONGREGATIONALIST'S SERVICES.

The Saints in Light

New No. 37—Designed for All Saints' Day
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We feel sure that this will prove especially acceptable at this season.

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No. 1—1st. Series,

A Thanksgiving Service.

No. 38—4th Series—ready next week,

A Service of Thanksgiving for Harvestide.

One copy of each of the entire series sent, postpaid, for 15 cents.

THE CONGREGATIONALIST,

14 Beacon St., Boston.

In and Around Boston

Rallies in the Interest of Temperance

The silver anniversary convention of the Massachusetts W. C. T. U. brought about 350 temperance women into Boston last week. It was the largest convention in the history of the union. At the opening banquet in Tremont Temple the governor felicitated the organization on its jubilee, and Mrs. Livermore, honorary president, Prof. Ellen Hayes of Wellesley, Mrs. J. W. Stuckenburg, Hon. William A. Baneroff and others spoke.

Although the union does not show much increase in membership the past year, the reports indicated good work done in public meetings and pledge-signing by children. The union follows the national executive committee and other States in ceasing further effort to own the Chicago Temple.

The withdrawal of Mrs. S. S. Fessenden forced the convention reluctantly to elect a new president. Her successor, Mrs. Stevenson, at present National W. C. T. U. corresponding secretary at Chicago, has her home in Newton and is well known among Massachusetts temperance people through a previous connection with the union.

In connection with the W. C. T. U. silver jubilee a temperance congress for Massachusetts was inaugurated in Tremont Temple by a number of clergymen in and about Boston. The sessions lasted two days. There was a great deal of excellent oratory. The whole subject of temperance reform was thoroughly gone over from a dozen varying standpoints, though all concurred in the fundamental principle of total abstinence for the individual and the desire to eliminate the saloon evil. Perhaps the most telling bit of eloquence to which the congress listened was the fine impromptu speech of Dr. E. D. Burr for the enlistment of the young people. He gave striking illustrations from the effect of liquor in the recent war. Miss Margaret Tyler of the Willard Y settlement proposed a rally of young peoples' societies on the Chicago plan.

Peter MacQueen Talks to the Ministers

Rev. Peter MacQueen instructed and delighted the Ministers' Meeting on Monday morning with a familiar, straightforward and in many respects thrilling statement of his experiences in the field during the recent war. His address was somewhat in the line of the articles which he has been writing for *The Congregationalist*, though he went into more extended detail with reference to the question of mismanagement, and asserted that many more lives were lost through incompetency and neglect than in battle.

Dr. McKenzie's Evening Service

In response to the desire of his congregation Rev. Dr. Alexander McKenzie of the Shepard Church, Cambridge, has begun a series of brief discourses on Vital Questions in Religion, which are sure to attract much attention in the university city during the coming winter. Attractive music and persuasive eloquence are counted upon to attract from their homes and haunts of study the many residents of that city who seek enlightenment on the live questions of the hour, especially as they concern ethical and spiritual ideals. From time to time eminent men from abroad will be called upon to contribute variety of point of view. The attendance thus far has been gratifying to those who stand sponsor for the effort.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE AMERICAN TRACT SOCIETY is the oldest and largest tract society in America. Gen. O. O. Howard, president, G. L. Shearer, general secretary, Louis Tag, treasurer, 10 East 23d St., New York. It furnishes Christian workers with gospel literature in many forms and in many languages. It also does a vast colporteur work among our soldiers and sailors, and in the neglected regions of the South and West. Gifts from Maine, New Hampshire, Vermont and Massachusetts east of the Connecticut River should be sent to American Tract Society, New England Branch, 54 Bromfield Street, Boston. Rev. George H. Cate, district secretary; R. F. Cummings, agent.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Box, 2 Linden St., Worcester, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

For Sale. Nearly new five octave Estey & Co. pipe top organ, lately used for chapel service—now closed. Price \$150. D. A. Thompson, 15 N. Pearl St., Albany, N. Y.

A lady of experience in teaching, with a pleasant home, would like to take into it one or two children of eight years old or upward, for care and training, at moderate price. Address L. S. S., *The Congregationalist*.

Winter Board. Bright, sunny rooms, open fires, delightful climate, very low rates for two in a room for the season. Best health record, for a city of its size, in the South. No consumptives received. References exchanged. For particulars address Rev. A. W. Curtis, Raleigh, N. C.

Board Wanted. A middle-aged lady desires board in Medford, Mass., in a family where she can have the comforts of a home; vicinity of post office and churches. Address, stating price, which must be moderate, "Care of Mrs. G. W. Hinchley," 50 Washington Street, Medford, Mass.

The lady who has been my secretary for seven years desires a position. She is an expert stenographer, typewriter and proofreader, especially adapted to a minister's work. I commend her unreservedly. Amory H. Bradford, Montclair, N. J. Address X., *The Congregationalist*.

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Mr. Silloway has built or remodeled over 400 churches, and makes remodeling a specialty.

Christian Indians Hold an Encampment

Few know of the unique Indian meeting held annually in South Dakota. It is the gathering of the Congregational and Presbyterian churches among the Dakota Indians. The "Piya Owodake," as it is called, is composed of pastors, delegates, deacons, elders and officers of Y. M. C. A., C. E. and Women's Missionary societies, together with all missionary workers, white and native.

For four days they discuss questions of importance. This year while the topic What Indian Customs Hinder the Progress of Religion? was being discussed an old, thoroughly heathen chief in blanket, beaded leggings and eagle feather, designating his standing as a warrior, stood up and said, "If you talk this way and tell the young people they must leave the dance and our old customs, who is going to perpetuate our old life? Must it die?" And taking a turn of his blanket closer around him he went away.

In talking of The Relation of Education and Christianity, the Indians insisted that Government schools must pay more attention to regular, daily religious instruction. Other topics were: What Is the Reason for the Falling Away from Religion and Deterioration of Citizen Indians? Sanitation of Dwelling Houses, What Is the Effect of a Single or Mixed Diet? When Is War Justifiable? The question drawer brought out many important answers touching individual conduct and duty.

One afternoon is devoted to the meetings of the Dakota Congregational Association and of the Dakota Presbytery. Interest in these meetings centers in the Native Missionary Society of each denomination, and the selection of preachers, teachers and exhorters. The treasurer's report of the native societies is listened to with rapt attention. This year the twelve Congregational churches contributed \$1,000 for work among their own people, beside liberal contributions for the sick, church buildings and the missionary societies. The women's missionary societies alone raised over \$800.

The meeting was entertained by the Rosebud church, which provided food for over 1,000, as well as wood, and hay and grazing for 3,000 horses. The encampment was in the form of a circle, each tribe having its place allotted in accordance to their old form, and all announcements were made by a special herald, who was chosen for his clear voice and strong lungs.

This meeting supplies a great want of the Indians. In many cases the churches are small and widely separated and almost lost in a heathen community. But once a year they become the leading element. Many difficult questions are settled here, for the consensus of the conference is authoritative. For example, years ago the conference decided that one living in a polygamous state could not be received into the church, and the decision stands everywhere.

This year a new society came to the front. Intemperance is on the increase as the white settlements approach nearer the Indian reservations. So an Anti saloon League has been organized among the Indians.

The necessity for further training of the

pastors and church workers has also resulted in the organization of an institute of theology, history and science. Dr. A. L. Riggs lectured on Revelation, Prof. F. B. Riggs on Science, Rev. J. F. Cross on English Liberty and New Testament Manuscripts, Rev. T. L. Riggs on Parliamentary Law and Church Finance and Dr. J. P. Williamson on Penology. By means of this institute new lines are opened for those who have few advantages for study or investigation. On the whole, every meeting shows an advance and furnishes a spiritual uplift and an intellectual quickening for the Indian churches and missionaries. J. F. C.

Important Meetings to Come

Mass. Christian Endeavor Union, Brockton, Oct. 19, 20.

American Missionary Association, Concord, N. H., Oct. 25, 26, 27, 28.

Woman's Home Missionary Association, Boston, Oct. 26.

Woman's Board, Springfield, Mass., Nov. 2, 3.

Open and Institutional Church League, Pilgrim Church, Worcester, Mass., Nov. 2, 3.

National Woman's Christian Temperance Union, St. Paul, Nov. 11-16.

New Hampshire Sunday School Association, Chester, Nov. 15-17.

GETTYSBURG, LURAY, WASHINGTON.—Over the battlefield of Gettysburg, through the picturesque Blue Mountains via Hagerstown and Antietam, and down the historic Shenandoah Valley to the unique Caverns of Luray, thence across the rolling hills of Virginia to Washington is the route of the Pennsylvania Railroad personally-conducted tour which leaves Boston, Oct. 31. Round-trip rate from Boston, including all necessary expenses, \$36; New York, \$25. Itineraries and further information of D. N. Bell, tourist agent, 205 Washington Street, Boston.

The lamp-chimney Index is worth some dollars a year to you — free.

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3. Young Men in Politics.
4. Somebody Is Wasting.
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didn't Tickle it to Perfection, it wouldn't be 30 Years the Favorite.

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Another Association Takes Action

ON QUALIFICATIONS FOR THE MINISTRY

At its last meeting the Middlesex South Association passed these resolutions:

Resolved, That it is the sentiment of the Middlesex South Association of Congregational Ministers that the high standard of qualification for the ministry, as regards scholarly and literary attainment and habit, established by the fathers, should be maintained by us; that in these days, when longer and more thorough courses of study are required of all candidates for the other learned professions, and when learning and intellectual culture of every kind is so much more widely disseminated in the community, it is evident that the respect of the people for the pulpit and their confidence in its teachings can be preserved only by the occupants of the pulpit maintaining habits of diligent, prayerful study of God's Word and works, as well as of all literature. "Because the preacher was wise he still taught the people knowledge."

While therefore we would bind ourselves to a conscientious and persistent endeavor to keep abreast with the best scholarship of our time, and to diligently prepare ourselves to give the best possible instruction to the people, we also feel that we should be equally strict in the admission to the pulpit of such men only as are of superior ability and who have taken time to secure thorough training for the office. "Lay hands hastily on no man."

We therefore wish it to be understood by those who would secure our approbation to preach that we can be expected to indorse only such as have obtained a liberal education (a college education or its equivalent), are well grounded in the principles of theology and Biblical interpretation, are familiar with the English Scriptures, and have acquainted themselves with the usages and working of our Congregational polity. We would also urge upon all those preparing themselves for the ministry the value of a thorough knowledge of the Hebrew and Greek languages to one whose life work is to instruct the people in the Holy Scriptures, and also of an intimate acquaintance with the history of the church in the past and its missionary work in the present.

Marriages

The charge for marriage notices is twenty-five cents.

MILLER-ESSER—In the First Congregational Church, Sherman, Tex., Oct. 5, by Rev. J. Hervey Dobbs, assisted by Bishop Joseph S. Key of the Methodist Episcopal Church South, M. P. Miller of Denison and Marie Esser of the North Texas Female College, Sherman.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

WILLIAMS—In Hartford, Ct., Sept. 18, Deacon William F. Williams, aged 63 yrs., 8 mos.

DEACON G. L. BARTLETT

Words can poorly express the deep grief and loss which came to our church on Aug. 27, when God called our beloved brother, Deacon George L. Bartlett, to himself. He had filled all the offices in the gift of our church and parish, and had given to each his earnest thought and prayerful attention. As superintendent and teacher in our Sabbath school, and as deacon in our church, he was especially active and efficient. Bible study and teaching were a delight to himself and an inspiration to others. To him largely we owe it that the service of song in the sanctuary is a helpful and delightful service of worship.

No layman knows as well as he did the varied interests of our large church and the multitude of calls upon pastor and people for Christian work, but he "welcomed all and served all," and he did it in the spirit of the Master "who went about doing good." With him the kingdom of God and his righteousness was ever first, and his memory will be held precious by many who were aided in Christian living by his wise words in prayer meeting and private conversation. And in the wider field of the town, good government, good morals and the welfare of all were near his heart and received his earnest support. Our pastor will miss a man who was always ready for service, and one whose wise head controlled his willing mind. Many churches find it necessary to employ a pastor's assistant, but our church had such a helper for many years in Deacon Bartlett. When prostrated by his last illness, and for months he waited for the death angel, then came the inspiration of patience and perfect trust, and the proving of the truth, "They also who wait for me shall stand and wait."

To the dear wife and daughters we extend our deepest sympathy and commend them to the loving Father whose promises of comfort and peace are sure to those who put their trust in him. "He giveth his beloved sleep." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Deacon J. O. Wilson, Deacon G. W. Howe, Deacon W. L. Coolidge, committee.
Adopted, Oct. 13, by the First Congregational Church of Natick, Mass.

MRS. C. A. POOR

Mrs. Clarissa Abbot Poor, widow of the late Rev. Ebenezer Poor, who died in Lawrence July 31, at the home of her son, lacking only three weeks of her ninety-fifth birthday, was in her youth associated with all the early interests of our beloved church, meeting at her mother's home in Andover the early missionaries sent

out by the American Board. With her husband she spent some years in northern Ohio in pastoral work, making lifelong friends. Wherever she went she manifested her willingness to help others, a distinguishing trait, her love for the cause of Christ, her devotion to the Bible and to the Congregationalist which, with its predecessor, the Boston Recorder, she had taken for seventy-five years. The wife and widow of a clergyman, she had the utmost sympathy with the ministry even in her last days and eagerly read in The Congregationalist any contribution from ministerial friends. "Her children rise up and call her blessed" even to the third and fourth generation.

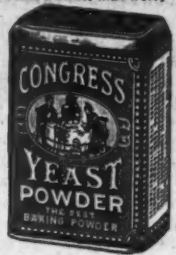
A NOVEL IDEA.—Some clever designer has taken the ordinary easy-chair and fitted it with a Morris back having four graded angles of recline, and thus virtually accomplishing four chairs in one frame. It is one of the most successful solutions of inexpensive comfort that we have ever seen. They are selling these chairs at the Paine warerooms on Canal Street.

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but Congress Yeast Powder kills worry—no chance for worry, for it always works well.

CONGRESS Yeast Powder
makes everything light—light bread, light cake, light labor, light hearts.

Ask your Grocer.

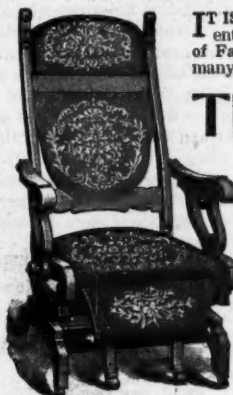
D. & L. SLADE CO., BOSTON.



LARKIN SOAPS

The Whole Family Supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after.

On Thirty Days' Free Trial.



IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold entirely on their merits, with our guarantee of purity. Thousands of Families Use Them, and have for many years, in every locality, many in your vicinity. Ask us for your neighbor's testimonials.

THE LARKIN PLAN

saves you half the regular retail prices; half the cost. You pay but the usual retail value of the soaps and all middlemen's profits are yours in a premium; itself of equal value.

"Chautauqua" Rocker and Reclining Chair.

Can be adjusted to any position, and changed at will by the occupant while reclining. Head-rest adjustable. Spring seat. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish. The entire chair is upholstered with corduroy in crimson, old red, tobacco brown, blue or olive, as desired. It is very strong and perfectly simple in construction and fully guaranteed.

AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the BOX or PREMIUM does not prove all expected. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

Many youths and maidens easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors, who readily pay the listed retail prices. This provides the \$10 needed to pay our bill, and gives the young folk the premium as a "middleman's profit." The wide success of this plan confirms all our claims.

THE LARKIN SOAP MFG. CO.,
Larkin St., Buffalo, N. Y.

Established 1875. Capital \$500,000.



OUR GREAT COMBINATION BOX.

Enough to Last an Average Family One Full Year.

This List of Contents Changed as Desired.

100 Bars "Sweet Home" Soap . . . \$5.00

For all laundry and household purposes it has no superior. Large bars.

10 Bars White Woolen Soap70

A perfect soap for flannels.

12 Pags. Boraxine Soap Powder (full lbs.) . . . 1.00

An unequalled laundry luxury.

4 Bars Honor Bright Scenting Soap30

1-4 Doz. Modjeska Complexion Soap60

Perfume exquisite. A matchless beautifier.

1-4 Doz. Old English Castle Soap30

1-4 Doz. Cream Oatmeal Toilet Soap30

1-4 Doz. Elixir Glycerine Toilet Soap30

1-4 Doz. Larkin's Tar Soap30

Unequalled for washing the hair.

1-4 Doz. Sulphur Soap30

1 Bottle, 1 Ounce, Modjeska Perfume30

Delicate, refined, popular, lasting.

1 Jar, 2 Ounces, Modjeska Cold Cream35

Soothing. Cures chapped skin.

1 Bottle Modjeska Tooth Powder25

Preserves the teeth, hardens the gums, sweetens the breath.

1 Stick Witch Hazel Shaving Soap10

The Contents, Bought at Retail, Cost . . . \$10.00

The Premium, Worth at Retail10.00

All for \$10. Actual Retail Value . . . \$20

(Premium gratis.)

NOTE.—The Larkin Soap Company have used the columns of The Congregationalist for several years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—The Congregationalist.

"A FAIR FACE CANNOT ATONE FOR AN UNTIDY HOUSE." USE . . .

SAPOLIO

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 14

Mrs. M. K. Abell, presiding, read Neh. 1. A letter was read from Miss Clara L. Brown of Niigata, Japan, giving an account of a meeting at the *kogisho*, preaching place, where, in the face of a driving storm, a very small audience was expected, but the room was nearly full. At one house, where a rotating Bible class met, a large lantern was hung before the door, with the announcement of the meeting in large letters and an invitation to all, and Miss Brown says: "It may not be an easy matter for those who live in a Christian land to realize the courage necessary for this that may seem a very simple act." And adds: "We have need of great patience, for at best the work is but slow; but I would not have you think we are discouraged. We are not. Never before since I have been in Japan have I felt so much that God's Spirit was working among us, and that we are to receive a blessing here beyond our expectations."

A letter just received from Mrs. John T. Gulick made special mention of effort in behalf of the women in the cotton factories in Osaka, to whom access is not easy since opposition and petty persecution are likely to follow their attendance upon Christian service.

Okayama was reported by Mrs. Pettee, who enthusiastically asserted that, while Boston may boast of being "the Hub," Okayama is really "the pivotal point of the universe"—one more illustration of the whole-souled devotion of the missionaries to their own work. The Girl's School in that city, formerly under the supervision of the missionaries, is now in charge of native teachers, Miss Kajiro, who graduated at Mt. Holyoke, being at the head and exerting a decidedly Christian influence. Buddhists have tried to open a school, and after several failures have tried to purchase this school, pupils, good will and all. Miss Adams finds her special work among children,

and has established Sunday schools in the worst quarter of the city, where illustrated Sunday school papers have proved an invaluable aid. Okayama is a center for touring in a district of about fifteen churches, and to many the mere mention of the name always suggests the orphanage founded by Mr. Ishii. Mrs. Pettee also spoke of the value of Christian homes in Japan, where there is no word for home in the native tongue.

Mrs. Cary of Kyoto gave a message of thanks for the gospel news from a Bible woman called "the little one," who was particularly interested in the story of Zaccheus because of the limitations of his diminutive stature. The husband of this woman was an earnest seeker for truth, and when he died she placed over his heart and had buried with him a volume of Evidences of Christianity, in accordance with the custom of burying with a friend some choice treasure.

The Woman's Board annual meeting at Springfield, Nov. 2, 3, was mentioned, and an attractive list of speakers given: from Turkey, Mrs. Lee, Mrs. Crawford, Miss Bartlett, Dr. Hamilton and Miss Gleason; from India, Mrs. Winsor; from China, Mrs. Tewksbury; from Japan, Mrs. Pettee; from Africa, Mrs. Goodenough; from Spain, Miss Webb; from Micronesia, Mrs. Price.

Representation in the International Council

Of the several hundred delegates who are to constitute the International Congregational Council in Boston next September 200 are to represent America, and the delegation is made up as follows: The National Council of 1895 chose thirty, and to that number added at its meeting in Portland ten more. The original thirty will be allowed to choose twenty-nine more, and the remaining 131 delegates will be appointed to the different States. Wherever a State has a Congregational State Association that body is to be allowed one delegate, and to elect in addition one for every 7,000 members or major fraction thereof. The apportionment to the different States is as follows:

Alabama,	2	Montana,	1
Arizona,	1	Nebraska,	3
Arkansas,	1	New Hampshire,	4
California,	4	New Jersey,	2
Colorado,	2	New Mexico,	8
Connecticut,	10	New York,	2
Florida,	1	North Carolina,	1
Georgia,	1	North Dakota,	1
Idaho,	1	Ohio,	1
Illinois,	8	Oklahoma,	1
Indiana,	2	Oregon,	2
Iowa,	6	Pennsylvania,	3
Kansas,	3	Rhode Island,	2
Kentucky,	1	South Dakota,	2
Louisiana,	1	Tennessee,	1
Maine,	4	Texas,	1
Massachusetts,	17	Utah,	1
Michigan,	6	Vermont,	4
Minnesota,	4	Washington,	2
Mississippi,	1	Wisconsin,	4
Missouri,	2	Wyoming,	1
Total,	131		

It is a weary way to God, but a wearier far to any demi-god.—R. H. Hutton.

THE NETHERLANDS.—There is much interest just now in the Netherlands, or lowlands of Europe, where Wilhelmina, a beloved girl of eighteen, has recently assumed the duties of a queen. She rules over a rich, well-peopled land, saved only by watchfulness and energy from being entirely flooded by the sea. The country was, by nature, a wide morass partly protected by sand hills on the coast. This natural embankment is now further strengthened by artificial dykes. The scenery is made charming by the many tree-lined canals crossed by picturesque bridges, the solidly constructed windmills, and the flowers and trees, for the raising of which the people have become famous. Although generally wealthy and living well, the Dutch make little display, being by nature steady and frugal. The men are usually of middle height, strong built and fair complexion. They smoke much and drink strong liquors, but intoxication is rare. The women, tall and handsome, are world-famed for their domestic virtues and scrupulous neatness. A Dutch house reaches the acme of order and completeness; it usually contains a Singer Sewing Machine, thousands of which are sold annually to the thrifty Dutch housewives. Such a one, seated at her machine, is shown in the photograph reproduced in another column.

JUDGED BY RESULTS.

Why Intelligent People Put Their Faith In Dr. Greene.

His Wonderful Curative Remedy, Dr. Greene's Nervura.

A Prominent Citizen of New Hampshire Relates His Experience.

"By their fruits ye shall know them." Self-confident and sincere is the man who is willing to be judged by results. Such a man is Dr. Greene, the discoverer of Nervura, the standard remedy for diseases and weaknesses of the blood and nerves. Advanced science has demonstrated that the vast majority of human ailments are symptoms of weakened vitality or some derangement of the nervous system. Chronic exhaustion, dyspepsia, headaches, neuralgia, insomnia and resultant effects upon the mind, as manifested in irritability and melancholy, are nervous disorders and can only be cured by a revitalization of the nervous system. Mr. Alvah H. Bryant, Manchester, N. H., says:



"A year ago this spring I experienced trouble with my chest. It pained me at times so that I would involuntarily raise my hands to strike my chest in order to ease the depressing feeling. In addition to my suffering in this direction I was troubled with extreme nervousness. Dr. Greene's Nervura blood and nerve remedy was recommended, and I tried four bottles of this medicine. The result was very satisfactory. In nearly the entire year following I seemed to be in perfect health.

"I have no hesitation in recommending Dr. Greene's Nervura blood and nerve remedy to afflicted ones."

Blood and nerve diseases are sometimes so complicated that there is much satisfaction in consulting Dr. Greene personally, which may be done at his office, 34 Temple Place, Boston, Mass., or he can be written to in regard to any case. Consultation is absolutely free whether you call or write.

Pale, Thin, Delicate

people get vigorous and increase in weight from the use of

Somatose

A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken in milk, water, tea, coffee, etc.

At druggists' in 2-oz., ½, ¼ and 1 lb. tins.

Pamphlets mailed by Farbennfabriken of Elberfeld Co., 40 Steine Str., New York City, selling agents for Farbennfabriken vorm. Friedr. Bayer & Co., Elberfeld.

AWFUL SKIN HUMOR

My little daughter's head and face broke out in bleeding sores. One of her ears was so affected we thought it would slough off. Her suffering was intense, getting no rest unless under opiates. The physician tried every known remedy, but instead of getting better, she got worse. Distracted with her condition, I was advised to try CUTICURA REMEDIES. Before the first week I noticed that the little sufferer was beginning to get relief, and in less than two months was entirely cured.

Mrs. JAS. MELTON, 5 Hayden St., Atlanta, Ga.

SLEEP FOR SKIN-TORTURED BABIES AND REST FOR TIRED MOTHERS in a warm bath with CUTICURA SOAP, and a single anointing with CUTICURA, greatest of emollients and purifiers of skin cures. This treatment will give instant relief, permit rest for parent and sleep for child, and point to a speedy, permanent, and economical cure, when all else fails.

Sold throughout the world. PUTTER D. & C. CO., Sole Props., Boston. How to Cure Torturing Humors, free.

GRAND NATIONAL PRIZE OF 16,600 FRANCS AT PARIS

QUINA-LAROCHE

Possesses in the highest degree the entire active properties of Peruvian Bark. Indorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poverty of the Blood, General Debility and Wasting Diseases; increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. Fongora & Co., 26-30 N. William St.

Dry Goods

SAMPLES FROM OUR EXCHANGES
SCIENCE IN IT

Spriggs: "Hello, old man, I'm awfully glad to see you out again. I heard that the doctors gave you up."
Bowles: "Yes, I guess I'd have died if they hadn't."

A DANGER IN JOURNALISM

An absent-minded editor copied from an exchange one of his own articles and entitled it, Wretched Attempt at Wit.

FILLED THE BILL

"It depends on you, dear, What my life will be."
"Well, then, George," she answered, "Spell it with a we."

RATHER WOODEN

"I would I were a tree that I might leave," remarked the stranded hotel guest. "But you forget," said the other, "that sometimes the trunk of a tree is seized for board."

GOOD ATTEMPT AT IT

A little girl from town was staying with some country cousins who live on a farm. At breakfast one morning she saw on the table a dish of honey, and regarded this as an opportunity to show her country cousins that she knew something of country life after all. Looking at the dish of honey, she said, carelessly, "Ah, I see you keep a bee."

OPEN TO SUGGESTIONS

Priscilla (just arrived): "Are there any men here?"

Phyllis: "O, there are a few apologies for men!"

Priscilla: "Well, if an apology is offered me I shall accept it."

RIGHT AS TO NUMBER

The nurse had been giving the twins a bath. Later, hearing the children laughing in bed, she said: "What are you children laughing about?" "O, nothing," replied Edna, "only you have given Edith two baths and haven't given me any."

NEEDED IT RIGHT OFF

"Well?" said the assistant in a chemist's shop to an Irishman who pointed to a pile of soap. "I want a lump of that," answered the Irishman. "Will you have it scented or unscented?" "I'll take it wld me."

THE ROOT OF THE MATTER

Hicks: "I saw young Medious today, and he told me that he had begun practice in Bushwick. I thought he had secured a fine berth as a surgeon on one of the Cunard steamers."
Wicks: "Yes, he did try one voyage, I believe, but he was so seasick going over and back that he threw up his situation."

IN INSTALLMENTS

A man had his purse stolen, and, unfortunately, it contained a good deal of money. One day, to his great surprise, he had a letter from the thief, inclosing a small portion of his property. The letter ran as follows: "Sir. I stole your munny. Remawse is noring at my consense, so I send sum of it back. Wen it nors agen I will send sum maw."

NO OTHER EXPLANATION

"Conductor," screamed the angular, sharp-nosed woman in the trolley car, "this man's head is on my shoulder!" "He must be asleep, ma'am, or blind," said the conductor, shaking the offender roughly by the shoulder.

MET HIM HALF WAY

The latest prodigal son closed a letter to his father with a quotation:

"Set me some heavy task to do—
Sad and repentant bowing."

The old man was no poet, but he replied as follows:

"I'm glad to see the change in you.
Come home and go to plowing."

SECOND THOUGHTS

"Annual Sale Now On. Don't go elsewhere to be cheated—Come in here."

"Lost—A collie dog by a man on Saturday evening answering to Jim with a brass collar round his neck and muzzle."

"Wanted—By a respectable girl, her passage to New York; willing to take care of children and a good sailor."

"Wanted—An organist and a boy to blow the same."

"Wanted—A boy to be partly outside and partly behind the counter."

QUICK TO LEARN

Mistress: "Bridget, those are ewers. I hope you'll not call them jugs any more."

Bridget: "Thank yez, mum. Sure, an' is these cups mine, too?"

Tribute to H. J. Darling

At a meeting of the board of directors of the Boston Seamen's Friend Society, held Oct. 3, the following resolution was adopted:

Whereas, Our Heavenly Father, in his infinite wisdom and love, has called home in the fullness of his years Mr. Henry J. Darling, who, as vice president of this society for many years, has been associated with us upon this board; therefore

Resolved, That we hereby testify to our appreciation of his years of faithful service in behalf of the society's interests and our testimony to the earnestness and devotion with which he gave himself to every plan that gave promise of elevating the temporal or spiritual well-being of the men of the sea.

C. F. STRATTON,

Secretary to Board of Directors.

Clubbing Rates.

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*.

Atlantic Monthly.....	\$3.25
The Century Magazine.....	3.50
St. Nicholas.....	2.60
Scribner's Magazine.....	2.60
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
Harper's Round Table.....	.90
American Kitchen Magazine.....	.75

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

A SAMPLE WICK FREE.—We are pleased to inform our readers that arrangements have been made with the New Jersey Wick Co., Newark, N. J., by which they have agreed to mail free, to every one of our subscribers who will apply for the same, one of their "Marshall Process Wicks." This wick is the most marvelous invention in artificial lighting since the adoption of electricity to this purpose. It will not clog or creep, and requires but little care. It is indorsed by the Standard Oil Co., the first time this immense corporation has ever given its indorsement to an outside product.

HOW IT HURTS!—Rheumatism, with its sharp twinges, aches and pains. Do you know the cause? Acid in the blood has accumulated in your joints. The cure is found in Hood's Sarsaparilla, which neutralizes this acid. Thousands write that they have been completely cured of rheumatism by Hood's Sarsaparilla.

HOOD'S PILLS cure nausea, sick headache, biliousness, indigestion. Price 25 cents.

STARVING

in the Midst of Plenty.

That's what people with poor digestion are doing every day. They have no appetite or if they do have an appetite and eat what they require it does them no good, because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache, sleeplessness, languor and the thousand and one



MR. JUDSON A. STANION

symptoms of disordered digestion. Mr. Judson A. Stanion, the great Church and Sunday School worker and president Christian Endeavor Union, St. Louis, Mo., says:

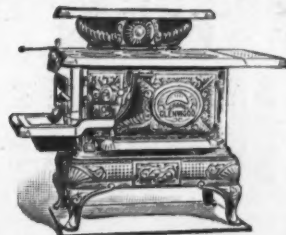
"I have had to be extremely careful what I ate. Many things were indigestible, and after a hearty dinner I could scarcely keep awake. I never have been sick in bed, but have had a great deal of inconvenience from indigestion. Since I learned of the merits of Stuart's Tablets I keep them in my desk or carry them in my pocket, and find that I can eat anything at all without discomfort. They were recommended to me by a friend who is enthusiastic in their praise. I cannot afford to be drowsy after lunch, and find these tablets just the thing to assist digestion and keep all my faculties wide-awake." Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret. At all druggists, 50 cents a box. For book on stomach diseases giving valuable advice address, F. A. Stuart Co., Marshall, Mich.

Always
Good

that's the
whole story of the

GLENWOOD

The Glenwood agent has them.



WILLIAMS' JERSEY CREAM TOILET SOAP



PURE.



INSURES A CLEAR AND BRILLIANT COMPLEXION.



KEEPS THE SKIN SOFT AND SMOOTH



MEDICINAL HEALING.

THE PERFECTION OF TOILET SOAP.

...It has a...

Rich, Creamlike Lather, and a Delicate, Refreshing Perfume.

A full-sized cake of this exquisite soap mailed to any address upon receipt of 15 cents.

Sample cake mailed for 2 cents.

Address DEPARTMENT G., **The J. B. WILLIAMS CO.**, Glastonbury, Conn.,

M'f'g'rs of over Half a Century of the Celebrated WILLIAMS' SHAVINGS SOAPS.